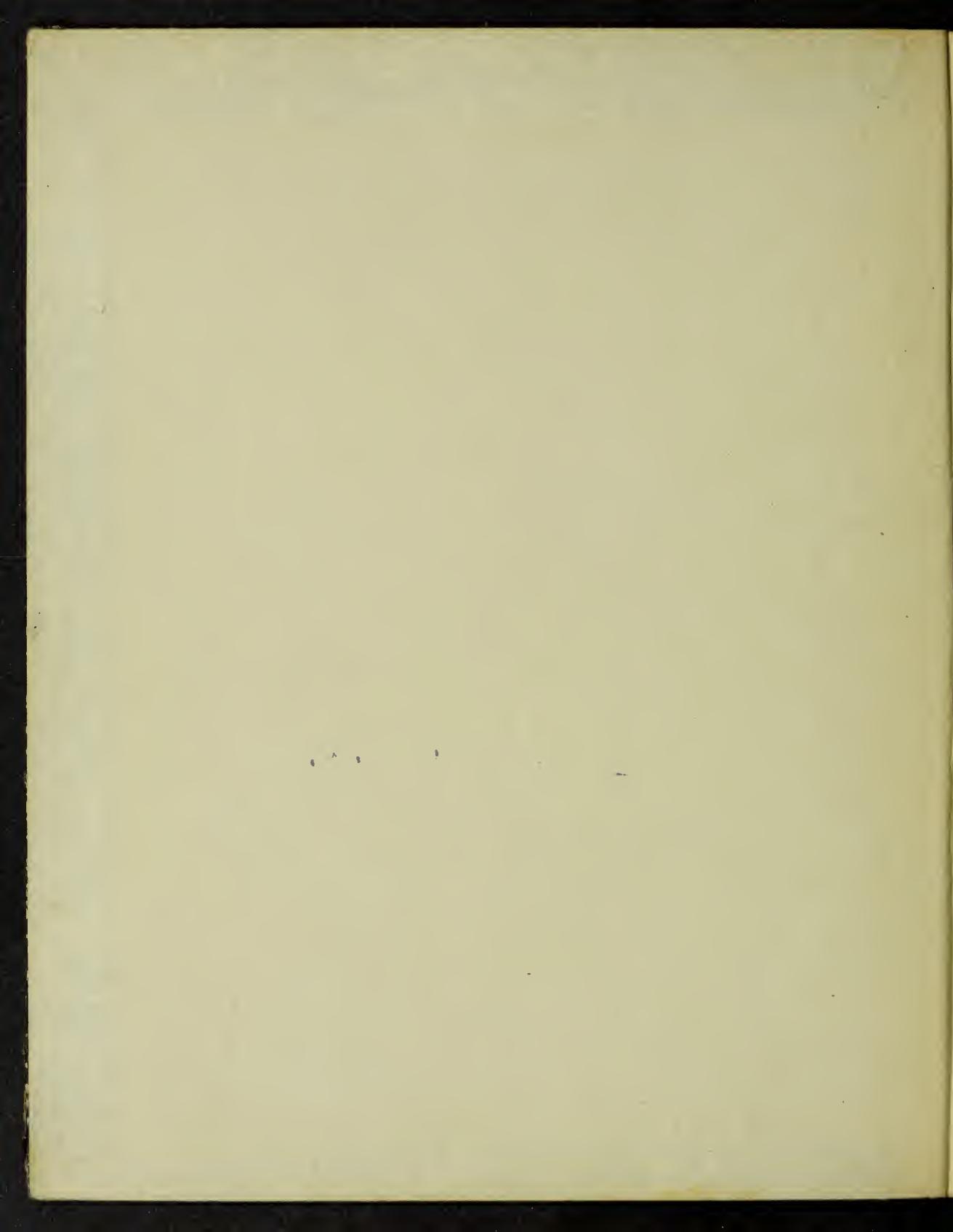


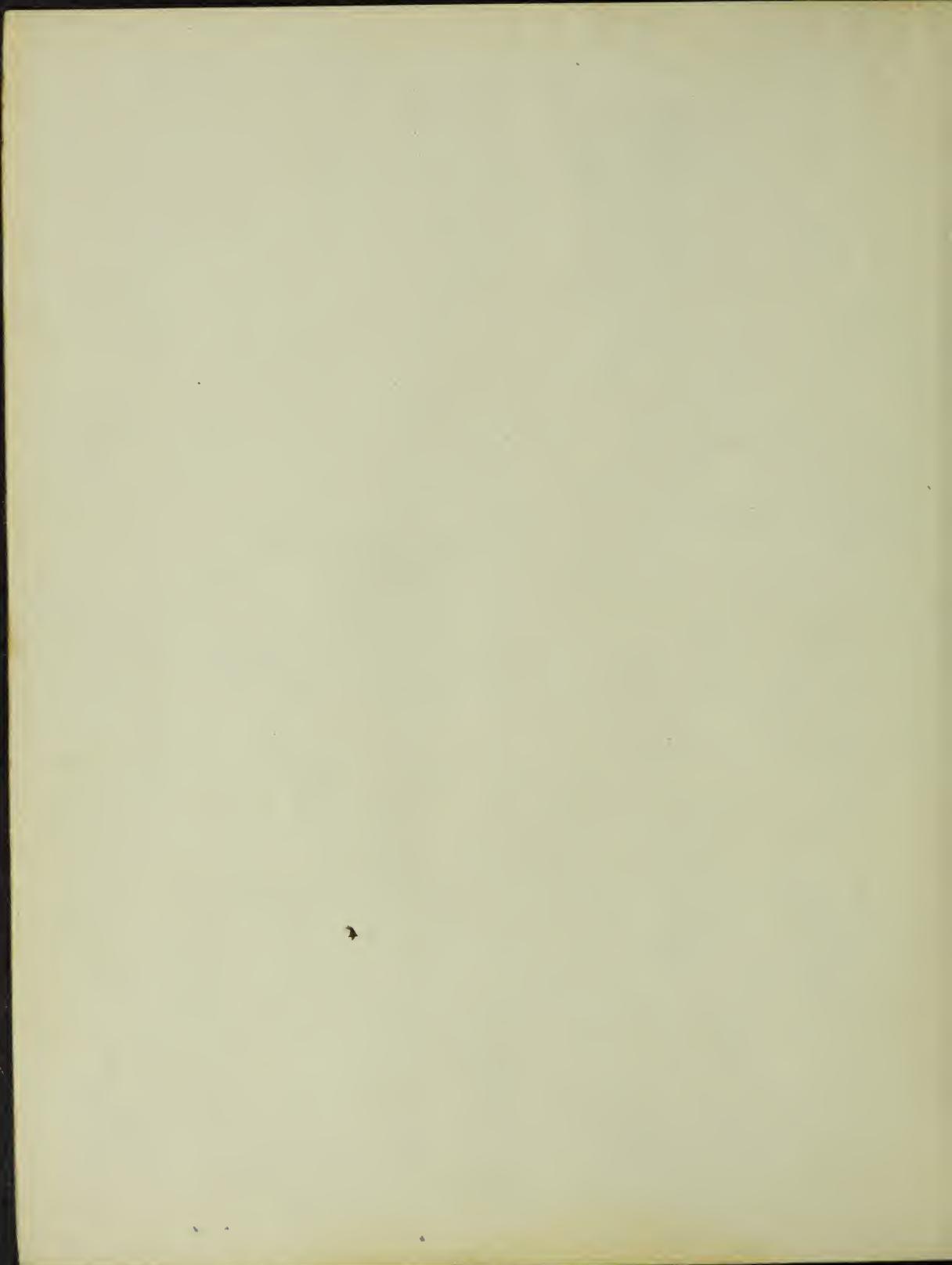
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Subject *Notes XXIX*
Instructor,
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General Note Book XXIX
Begun April 11, 1937



Cultural & Social

~~"Social & Cultural Dynamics" by
P. Stein, A. Sosulin, H. Alvin
American Book Co. by
books~~

May not Boivins' exploration of
the "Inner Wall" suggest some elements
of the kind of inner re-integration
and revaluation that has to be
effected both in u.v. writers as part
of their training, and in the
opponents by reason of the struggle
of whites mechanism of character forma-
tion, Guia, etc. May not many
repetitions of initials stimuli have
as deep a powerful & enduring an
effect as a single tremendous
upheaval with intense suffering?
It would seem yes. The u.v. pli-

proper effort plus religion offers a deep
ideal to form the core of the integra-
tion.

I don't mind Postoulli on suffering
to see how that can be made useful.

The preface to Bd Suddell Hart's
"Europe in Crisis" ought to be quoted
in a footnote of my new book to set
the program aside & also to give
start for an answer to his doubts.

"Math for the Millions" by
L. Hogben shows how real ideas
took a long time to develop, waiting
till social conditions became such
that the need was felt and the
accompanying ideas were understood.

So I think it is now with major
scientific developments of instruments of

8.12.21, 49

3

war, plus socialization of thought, plus understanding of economic and psychological & political factors now makes war impossible. I must take advantage of this, & take courage by reason of this example.

To say as Sorenson & Beard et al do that pacifism is nonsense because history hasn't never been worked is to say that the diff. + integral calculus, or Cartesian geometry, or theory of relativity, or the steam engine, flying machine, Soviet republic are impossible because they never happened before.

~~Books recommended by Hayles - Mannis~~
~~"Practical Mathematics"; Bell's "Search for Truth", and D'Arcy Thompson's "Growth and Form"~~

Quotations from "Mathematics for the Millions" by Samuel H. Hagen, Allen & Unwin, London 1936.

p. 14. "In the ancient world writing and reading were still a mystery and a craft. The plain man could not decipher the blind papyrus in which the wise Almes wrote down the laws of running things: Civilized countries in the twentieth century have democratized the reading and writing of most language. Consequently the plain man can understand scientific language documents if they do not involve complicated measurements. He knows something about evolution. The pretty accounts of creation have fallen into disuse discredit. So evolution has

5

Q to take refuge in the atom. The atom is a safe place not because it is small, but because you have to do complicated measurements and use underground channels to find you ~~any~~ there. These underground channels are concealed from the eye of the people because the plain man has not been taught to read and write ~~size~~ language. Three centuries ago, when priests conducted their services in Latin, Protestant reformers founded grammar schools so that people could read the open Bible. The time has now come for another Reformation. People must learn to read and write the language of measurement so that they can understand the open Bible of modern science. - - -

15.

"Today the lives and happiness

of people depend more than most of us
value upon the correct interpretation
of public statistics which are kept by
Government offices. --- The modern
President has got to learn the language of
size in self-defence, because no society
is safe in the hands of its clever people.
--- Though we may not read or write
it, we have all learned to talk in
age language. ---

16. "The first men who dwelt in
cities were telling animals. The
man of the machine age is a cal-
culating animal. We live in a
world of figures: cooking recipes, railway
time-tables, unemployment aggregate,
finances, taxes, war debts, overtime
schedules, speed-limits, bowling aver-
ages, betting odds, billiard scores, cal-

ries, babies' weights, clinical temperatures, rainfall, hours of sunshine, motor car records, power indices, gas-meters readings, bank rate, freight rates, death rates, discount, interest, lotteries, wave lengths, and type premises. Every night, when he winds up his watch, the modern man adjusts a scientific instrument of a precision and delicacy unimaginable to the most cunning of artificers of Alexandria in its prime. So much is commonplace. What escapes our notice is that in doing these things we have learned to use devices which presented tremendous difficulties to the most brilliant mathematicians of antiquity. Ratio, limits, acceleration, are not mere abstractions, dimly apprehended by

the solitary game. They are plotted upon every page of our epistles. In the course of the adventure upon which we are going to embark we shall constantly find that we have no difficulty in answering questions which tortured the mind of very clever mathematicians in ancient times. This is not because you and I are very clever people. It is because we inherit a social culture which has suffered the impact of material forces foreign to the life of the ancient world. The most brilliant intellect is a prisoner within its own social inheritance.

[like Zeno's ^{Achilles} ~~lizard~~ & tortoise problem as an example.]

17. "you must not imagine that Zeno

and all the wise men who argued the point failed to recognize that Achilles really did get past the tortoise. What troubled them was, where is the catch?

.... You know how to translate it into size language, because you inherit it a social culture which is separated from this by the collapse of two great civilizations and by two great social revolutions. The difficulty of the ancient was not an historical difficulty. It was a mathematical difficulty. They had not evolved a size language into which this problem could be freely translated.

"The Greeks were not accustomed to speed limits and passenger luggage allowances. They found any problem involving division much more difficult

than a problem involving multiplication. They had no way of doing division to any order of accuracy, because they relied for calculation on the mechanical aid of the counting frame or abacus. ... they could not do sums on paper. ---

19. "The immense difficulty which the mathematicians of the ancient world experienced when they dealt with a process of division carried on indefinitely, or with what modern mathematicians call infinite series, limits, transcendental numbers, irrational quantities, and so forth, provides an example of a great social truth borne out by the whole history of human knowledge. Frustrated intellectual activity of the cleverest

people draws its strength from the common knowledge which all of us share. Beyond a certain point clever people can never transcend the limitations of the social culture they inherit. When clever people pride themselves on their own isolation, we may well wonder whether they are very clever after all. Our studies in mathematics are going to show us that whenever the culture of a people loses contact with the common life of mankind and becomes exclusively the plaything of a leisure class, it is becoming a priesthood. It is destined to end, as do all priesthoods, in superstition. To be proud of intellectual isolation from the common life of mankind and to

be disdainful of the great social task of education is as stupid as it is wicked. It is the end of progress in knowledge. The mathematicians and the plain man need one another.

20 --- "Without a knowledge of mathematics, the grammar of size and order, we cannot plan the rational society in which there will be leisure for all and poverty for none. ~~as another~~

32. "The technique of measurement and counting has followed the caravan and galley of the great trade routes. It has developed very slowly. At least four thousand years intervened between the time when men could calculate ^{when} the next eclipse would occur and the time when men could calculate how much iron is present

in the sun. Between the first recorded observations of electricity produced by friction and the measurement of the attraction of an electrified body two thousand years intervened. Perhaps a longer period separates the knowledge of magnetic iron (or lodestone) and the measurement of magnetic force. Clarifying things according to size has been a much harder task than recognizing the different sorts of things there are. It has been more closely related to man's social achievements than to his biological equipment. Our eyes and ears can recognize different sorts of things at a great distance. To measure things at a distance, man has had to make new sense organs.

for himself, like the astrolabe, the
telescope, and the microphone. He
has made scales which reveal differ-
ences of weight to which our hand
are quite insensitive. At each stage in
the evolution of the tools of measure-
ment man has refined the tools of
language. As human in-
ventiveness has turned from the
counting of fleas and rams to
the building of temples, from the
building of temples to the living of
ships and charters, from
rafaing plunder to machine drivers
by the forces of dead matter, new
languages of iron have sprung up in
succession. Civilizations have risen
and fallen. At each stage a
more primitive, less sophisticated

culture breaks through the barriers of custom thought, brings fresh order to the grammar of measurement, bearing within itself the limitation of further growth and the inevitability that it will be superseded in its turn. The history of mathematics is the mirror of civilization.

36. "Some people will tell you that mathematics did not begin until there was a class with leisure to play with figures and numbers. So far on we shall find abundant evidence for the view that mathematics has advanced when there was real work for the mathematician to do, and that it has stagnated whenever it has become the plaything of a class which is

The development
of mathematics
in society

isolated from the common life of mankind. Whether this is true or false, it is a fact that mathematical brain-work, like other kinds of brain-work, depends on our biological and cultural inheritance, our social and physical environment. The Greeks, who were the foremost mathematical writers of antiquity, lived in a world in which they saw people measuring the angles between the stars, building temples with the aid of diagrams traced on the sand, reclining brights by the brightness of shadows, designing figures on clay, and making tiles. The men who first wrote books on mathematics lived in a world in which the greatly mysterious of the Pyramids, magical

of games with numbers. Cyprian vases
ornamented with geometrical patterns,
walls and floors covered with mosaic
tiles, were familiar objects. There
were merchants counting out coins.
There were tax-gatherers exacting tribute
by measure. There were craftsmen slaves
building with set-square, plumb-
line, and water level. There were min-
ers taking thin bearings from the
Pole star. At best science can only
provide men with the opportunity
to reflect upon a world whose features
are being transformed by those who
lack science. [not quite so. Mrsq. Deenne
gives time, ^{+ strength} to turn the mind. The leaders
in these developments have had some
science + have used their training for the
common good, or at least for activities which

slowly developed for the common
[^{my} good.]

"In fact, it is quite wrong to imagine that mathematics was invented by kindly and idealistic Athenians out of sheer fascination with its utter usefulness. The Babylonians and Egyptians were able to obtain results which represent no mean order of performance. In the art of calculation Babylonian technique was far superior to that of the other Greeks."

40. "Among living primitive peoples the usual task of observing the passage of the seasons is sometimes entrusted to the oldest and wisest members of the tribe, or even to a single family, who have special

knowledge of the secrets of the heavens. The first remains of settled life in Egypt, Sumeria, and distant Yucatan bear witness to this early separation of a pretty caste whose primary social function was to act as custodians of the calendar. It is a great mistake to regard primitive priesthood as exclusively religious in the modern sense. It owed its existence to the economic necessity of recording the passage of time, and if the fulfilment of its task was mixed up with false and fanciful beliefs it also laid the first foundations of an organised body of scientific knowledge.

45. "Civilized

224. "It is often

269. "Archimedes wrote a tract in which

A
be made an estimate of the number of grains of sand in the world. This was by no means a useless performance in an age when people's ideas of how big things could be were confined by the number of fingers the which they had at their disposal. In the Sand Reckoner (287-212 BC)

Archimedes hit on two of the most powerful generalities which reside in the modern number script. He proposed that all large numbers should be represented by multiples of single powers of ten. He also hit upon the law which underlies the modern calculating device called logarithms. --- Archimedes did not succeed in reforming the number script of his contemporaries, nor in making tables of logarithms by which any multiplication can be

carried through rapidly. Such a change would have meant uprooting the social culture of his time. People were still using the old notation for low numbers. His brilliant failure shows that we cannot afford to let the mass of mankind be uneducated, however much entertainment the ugly may get from reflecting upon his superiority to the rest of his fellows. An advance like that proposed by Archimedes must aim for a use of common need. It is not enough that a few isolated men of genius should recognize what's wanted. The mathematician needs the cooperation of the plain man, just as much as the plain man needs the mathematician if he is to enjoy a practical system of wheel-driven transport.

270
4.5.2.
This is
it is not
9.7.3. 49

"This other alphabet was a milestone about the miles of the Alexandrians. The first stage of the Alexandrian culture was signalled by tremendous achievements in the art of measurement as applied to astronomy and mechanics. It introduced calculation of appalling magnitudes to people who had a number script which introduces an entirely new set of symbols at each decimal order. ---

[Diophantus c. A.D. 250 and Theon c. A.D. 350]

"Diophantus anticipated the greater part of the algebra of the Hindus and the Arabs. As Hindu mathematics begins about a hundred and fifty years after his death there is reason to suspect that his work became known in the East via Persia." ---

272. "Theon of Alexandria multiplied numbers without the use of the abacus, or at least only using it for the final steps, by means of a multiplication table. ---
277. "This method of aiming at a square root introduces us to a conception which plays a very important part in the modern branch of mathematics called the differential calculus. The method used by Archimedes for getting the value of π illustrates the principle which lies at the root of the integral calculus. The invention of latitude and longitude by Hipparchus and the curves of Apollonius, another brilliant Alexandrian, embody the basic conception of the Reformation geometry. Diophantus laid the foundations of algebra. The germs of almost every important advance of the nineteenth and twentieth

centuries of our own era can be found in
the achievements of the Alexandrians.
That they ~~advanced~~^{progressed} so far and yet failed
to advance further is not explained
sufficiently by saying that the
Alexandrian civilization participated
in the downfall of the Roman Em-
pire. It had reached the limits of
further growth within the social
culture ~~s~~ which it had inherited.
The next great advance came because
a less sophisticated people were
equipped with a number script which
could meet the requirements of Alex-
andrian mathematics. The essentially
novel feature of the Hindu culture was
that men who were not advanced math-
ematicians had invented what the
most brilliant mathematicians of

Alexandria had failed to invent, a symbol (0) for nothing. - -

p. 283. "To introduce the next stage in the narrative we cannot do better than quote Dantzig's admirable book 'Number'. 'This long period of nearly five thousand years saw the rise and fall of many a civilization, each leaving behind it a heritage of literature, art, philosophy, and religion. But what was the net achievement in the field of reasoning, the exact art practised by man? An inflexible numeration so crude as to make progress welfare impossible, and a calculating device so limited in scope that even elementary calculations called for the services of an expert. --- Men used these devices for thousands of years without making a single worth-while improvement in the instrument, without

contributing a single important idea to
the system. -- even when compared with
the slow growth of ideas during the
dark ages, the history of redolent
presents a peculiar picture of absolute
stagnation, When viewed in this light,
the achievement of the unknown Hindu,
who sometime in the first centuries
of our era discovered the principle
of position, amaze the proportion of
a world event. ---

231. "Two names which are prominently associated with the beginnings of the University of Alexandria are Aristarchus of Samos (310-250 B.C.) and Archimedes of Syracuse (287-212 B.C.) Aristarchus made the first estimate of the relative distance of the moon and the sun from the earth.

A Archimedes, who first showed how we can calculate it as accurately as we need to, was especially concerned with mechanics. Among other important contributions which he made we remember more particularly his principle of the lever and of floating bodies. In demonstrating the ratio of the weight and distance from the fulcrum, Archimedes was not merely indulging Platonic aspirations to spiritual perfection and intellectual refinement. He used his knowledge to design catapults which were used against - and by - the Roman armies. He applied his knowledge of the density ratios to measure the purity of precious metals. The measurement of it went hand in hand with the introduction of machinery based on the use of the wheel. Archimedes helped the launching of a ship by suggesting the use

of cage. He invented for irrigation a pump which depends on the rotation of a wheel. Very few of us realize the high level of mechanical arts in the Alexandrian world. About 100 B.C. Heron composed a book in which he described the principles of about a hundred mechanical appliances, which included a cyclometer, a theodolite, a double forcing pump, and the first model steam engine. The social culture of the time was very scarce.

232

"The substantial link which connected Alexandrian mathematics with the real world is illustrated by the fact that Hipparchus compiled a list of 1,080 fixed stars. Archimedes himself made the first known model in which the rotation of the celestial

sphere and the changing positions of the stars were represented by the motion of a wheel. It is probable that he first made tables of angles like the one given on p. 156 in chapter 4.

Hipparchus, the Alexandrian astronomer, who lived about a hundred years later (c. 150 B.C.), made a table of sines, and used it to find the distance of the moon from the earth.

By the time when Alexandria became a part of the Roman Empire the distances of the sun and ^{the} moon from the earth, as also the radius and the circumference of the earth, moon, and sun, had been determined. The circumference of the earth as determined by Eratosthenes (275-194 B.C.) and Poseidonius (c. 100 B.C.) was only about fifty miles out. Hipparchus (in chapter 4) made star maps in latitude and longitude. Marinus of Tyre (c. A.D. 150) began the con-

Q. situation of age in which lines of terrestrial longitude and latitude are laid down. You can get a very vivid picture of the close connection between the rapid development of astronomy and the practical achievements of navigation and land-surveying during this period ~~to~~, compare the well-preserved in Figs 81-81A.

- 236 "The theoretical intent of the return to the doctrine of Aristotle, and indeed to that of Pythagoras, when Copernicus and Kepler made new discoveries about planetary motion,

459. "Fifteen hundred years earlier the Alexandrian culture had foreshadowed the three great developments in the mathematical awakening which accompanied the rise of the Protestant democracies. The cartography of Ptolemy and the curves of Apollonius embodied the essential feature of Cartesian geometry dealt with in the preceding chapter. The enumeration of the circle by Archimedes and Thales' device for taking square roots anticipated two fundamental operations which will be used in a later chapter on the infinitesimal calculus. Archimedes also stumbled on the principle which underlies logarithms. We shall now turn our attention to the invention of logarithms and the new impetus which it gave

the study of sine. By comparison with such calculations as had been undertaken by the Alexandrian mathematicians the tasks which arose from the expansion of trade and improved technique in navigation during the fifteenth century made exorbitant demands upon the Rechenmeister, and compelled the search for more compact and less laborious algorithms than those which we ~~were~~ learn in our childhood from the Arab schoolmasters of Western civilisation. The outcome was an immense step forward in the rationalization of arithmetic."

n.v.R.

[May it be that the destructiveness of modern weapons of warfare may operate to compel adoption of a new shelter mode of settling

conflicts, i.e. war? Rkg] --.

284-5 (Re invention of zero and position values for figures by the Hindus) "One reason why the mathematicians of antiquity were unable to accomplish this feat is that they inherited a social culture which forced them to use a number script evolved before the need for elaborate calculations with large numbers was keenly felt. In such a situation advance could only come from a less sophisticated people, who did not begin to write numbers until large numbers were being used freely. [Perhaps this is why Gaullic in this age is socializing non-violence. Not till great need is felt because of the scale & destructiveness of modern ^{violence} has there been a ^{great} need for this Rkg.] The volume of world trade expanded considerably during the time of the Roman Empire.

A problem which occurs in the Silavati,
and is quoted below, illustrates how
the first Hindu arithmeticians were
preoccupied with problems of taxation,
debt, and interest. The difficulty of
understanding why it should have been
the Hindus who took this step, why
it was not taken by the great mathe-
maticians of antiquity, why it
should have first been taken by the
practical man, is only insuperable if
we seek for the explanation of intellect-
ual progress in the genius of a few
gifted individuals, instead of in the
whole social framework of custom
thought which circumscribes the
greatest individual genius. What
happened in India about ^{A.D.} 100 had
happened before. Maybe it is

happening now in Soviet Russia. At a certain stage in the history of culture the emulsion of a less sophisticated community prove to be a turning point. History choose the foolish things of this world to conform the wise, and the weak things to bring to nought the mighty. To the mathematician this essential social truth is not flattering. It is foolishness. To the agnostic it is a stumbling block. To accept it is to recognise that every culture contains within itself its own doom, unless it pays as much attention to the education of the mass of mankind as to the education of the exceptionally gifted people. [In relation to war the Hindus are less sophisticated than Europeans. Hence Gandhi makes new invention of Satyagraha. The last point applies to Hindus & Hungarians. O.K.Y.]

p. 50. "The language in which people describe the different sorts of things there are in the world is vastly more primitive and more conservative than the size languages which have been modified to cope with the increasing precision of man's control over nature. In the world which is open to public inspection, the world of inorganic and organic nature, man was not compelled to enlarge the scope of language to describe any new sorts of phenomena between 2000 BC and the researches of Faraday and Hertz, the founder of Radio. -- -

31. "The language of authorities differs from that of everyday life, because it is essentially a rationally planned language. The language of iron has no place for private sentiment, either of the individual or the nation. They

an international language like the binomial nomenclature of "natural history".
 25. --- "healthy people for whom symbols are merely the tools of organized social experience." ---

p. 45 "Civilized mankind developed written symbols for numbers long before the need for rapid and simple means of calculation arose. In factoring their number system men had no provision of the requirements of a script with which simple arithmetical performances could be carried out. As men were forced to deal with larger numbers they came to rely upon a physical piece of apparatus which circumscribed their whole horizon of number and measurement. Idealists make our problems unnecessarily difficult by concealing the difficulties which beset those mathematicians of antiquity."

the elasticity of their mental processes
was continually cramped by the rigidity
of their material equipment.

They are given credit for being mysterious
by profound when they were merely
being unmercifully dim-witted.

224. "To say that mathematics is the grammar
of science implies that science is concerned
with nothing more than enumeration and
measurement. The plain fact is that the
first task of science is to recognize what
different sorts of things there are in the world.
It is convenient to conceal this elementary
and obvious truth for the simple reason
that it helps people to forget that
human nature, like external nature,
can be studied scientifically. But let us
venture . . . If we go back far enough in
history we find that primitive man

probably devoted at least thirty thousand years to the task of recognizing the different sorts of stars in the heavens before it was possible to make measurements of their position and to express thence the times of their appearance with numbers. ... There has to firm foundation in the recognition of what the world is like. Nothing but confusion has resulted, and can result, when mathematics is used before we are quite clear about the sorts of things with which we are dealing and what sorts of measurements it is useful to make. Only then can we decide what sort of mathematics is a useful instrument for increasing knowledge.

"The number of combinations of n things taken r at a time is

$$\frac{n(n-1)(n-2)\dots(n-r+1)}{r!} = \frac{n!}{r!(n-r)!}$$

Q The number of permutations of n things taken r at a time is $\frac{n!}{(n-r)!}$
(ie logs)

465 "The same social context which demanded quicker methods for calculating the position of the stars in the heavens called for quicker ways of calculating the worth which accumulated through voyages which could not have been made without the use of astronomy to find the ships position at sea. One line which led to the discovery of logarithms was the preparation of tables for calculating interest - - - - -

606. "The parathyroid gland regulates the balance of lime salts between the bones and the blood":

The confusions of money are as if we were to assemble a great machine, a push cart, a storage warehouse, a national flag, a computer, and a refrigerator, make them all look alike, ^{one tool name}, and ~~give~~ ^{call} them all ~~tools~~ ^{one tool name} without any names to distinguish them or their different functions, and then let those who direct their use in bulk say on any occasion, when some one uses the word tool and is thinking of his particular use to which he always applies this thing, that no this does not mean pushcart it means refrigerator, and if you do not use them as refrigerator you lose all your pushcarts.

Money is one variety of rice cake juice.

moral judgment

Re M.V.R. # (Quote from Encycl. of Relig.
Ethics) Shame is an emotion of self-
abasement experienced by one who is conscious
of acting contrary to, or below, the standard
which he approves and by which he
knows others judge him. This sense of
self-abasement is stronger than in the
related states with which it is often
confused - modesty, bashfulness, shyness,
and coyne. --- But shame involves a
sense of unworthiness and demerit. ---
The sense of shame consists in the con-
sciousness of failure and exposure
before other persons, in connection with
a point of honour or of strong self-
esteem ... Mr Dongal has treated
shame in terms of the conflict between
positive and negative self-feeling. ---
In the fraction of self-esteem represented by

meets over pretensions share insults when success is inadequate to the pretensions.

... "Social psychology emphasises the fact that one's social group furnishes the determining influences in forming an individual's standards of talk and conduct. The infringement of the convention, or norms, is likely to be accompanied by shame. ..."

[probably] education and environment are the chief factors.

Re air attacks Col JFC Fuller in the April 1937 *Living Age* (From English Review) says that "the foundation of all effective physical action is moral stability": ... "When danger threatens, what the people want is the comfort of authority; Before a calamity occurs a few brief and heartening instructions given in a firm and commanding voice will

do more to allay pain than anything else.
.... "Moral damage" is the object of an air
attack: 1. He uses discipline + black
drills etc.

In "The Identity Theory" by
Blamey Stevens (Elliott + Hughes, Manchester,
England, 1936) (Studied by) (Wilson)
he says that the ratio of space to time
measurements is the velocity of light,
300,000 kilometers, or a thousand million
feet, per second. "The idea of putting
300,000 kilometers alongside of one second
and saying that they are equal is incon-
gruous. That is one good reason why
we have so long been in ignorance of
this equality. The philosopher will
now ask why the distance is so long
and the time so short. It is because

we have not said in which direction the 300,000 kilometers is to be measured. --

(3) "The distinction between past and future time is an instinct inculcated in us by evolution, to satisfy our necessities. The animal's most important affair is the continuity of its life, so long as this is useful to the maximum prosperity of its progeny. Therefore its vital concern is for the future, and not for the past."

"In precise terms the theory tells that matter, time and space are each complete, asymmetrical primals, for measuring the same thing, which we call substance."

Nina Henny's theory of the incun-
istency or violence in the Gita is that
after the reign of Arjuna (about 325 B.C.)
there were invasions of India from the N.

and at the time of the composition of
the Gita, about 100 A.D., ^{the command to use} violence was
put in the mouth of the god Krishna
in order to offset Arjuna's teaching.
make possible a "defense" of India
against the invaders. After all,
Arjuna's pacifism was a refraining
from conquest rather than a defense
against conquest. The technique of
n.v. warfare had not yet been
evolved.

One of Miss Hung's students raised
the q. whether ever on a mass scale
did not require too much courage,
self-sacrifice & self-sacrifice of parents
& relatives as well as of the n.v. troops'.
No, because its growth & use would have
proved that the losses & suffering under

it are less than those of violent war. Hence the likelihood of ^{individual} ~~any~~ person being killed are less, hence not so much courage needed. Also, because this is more sincere, is really dying for an ideal and not killing for an ideal while pretending to die for it (as the false talk by militants goes), the heroism is greater & a cause for true pride on part of parents & civilians. Also the true believer in U.V.R. would know that his endurance of suffering is itself immediately effective in the moral realm in winning neutral support & in undermining the opponents morale. So his time in jail, his losses, his sufferings or his death are immediately effective. His knowledge of conviction of that makes all these much easier to endure than the waiting under fire, the day in hospital or

to
the
rest
of
the
world

in prison which the violent soldier undergoes. To the soldier those times were waited a lot, or at best only preparation for a period of effective activity later. But ~~those are~~ for the n.v. under those times are themselves periods of the most effective activity. What is needed is not more courage, but a courage having a ^{more consistent,} clearer, cleaner, sincerer basis, one grounded in a true and more comprehensive psychology, morality and religion, ^{more a time &} more moral & more spiritual.

Miss Hussey says that in Vincent Smith's Oxford History of India, 1st edition, p. 21, 24 there is a description of how an early Indian ruler in the Punjab, Ambhi by name, used ^{the} n.v. against Alexander of Greece.

Did not Chiang Kai-shek do his uncle
in N.V.R. against the rebel general recently?

Perhaps N.V.R. is now coming to its own because of the vastly increased social need for it now due to (1) the fact that for the first time in world history all the different cultures are in close and constant contact with each other, making very widespread and intense and deep conflicts, (2) the defects and failings of capitalism are now causing so much more suffering and conflict than before because the population of the world is larger than ever before, (3) since a technology have speeded up social change faster than ever before, thereby causing more conflict, (4) science and technology have increased the deadlines

to 1953
also in earlier

and danger of modern instruments of war to a degree never before known, impelling the civilization of half the world's population. Just as the great ideas of logarithms did not develop until the advances in astronomy, navigation, and trade & finance had created a strong social & economic need for a more efficient method of handling large numbers, so the seminal ideas of Buddha, Mahavira, Socrates and Jesus could not develop until now when the need for a safer mode of solving group conflict is a social necessity.

The problem of anger & fear is a part of the adjustment of the organism to its environment. The adjustment

must be inner before it can be outer.
This holds true of the muscles & chemistry of
the organism as well as of emotions &
thoughts. As thought can change more
readily even than emotion or complex
chemical reaction, the thought of the
individual and of the mass are the first
things to be attended. Understanding
how in theory &c. can work is the
first step; then how to make the inner
changes, organisation & education & train-
ing for masses, etc. Settling all
present objections & doubts is part of the
intellectual preparation. Also relating
it to all possible similar concepts, to
enable its handling & apprehension &
mastery. Also development of all applica-
tions in every field. The deepest
adjustment is to God & the spirit God

is a principle of inner and outer organ-
ization or integration. When I get
angry it means I have not adjusted
myself quickly enough, have not
seen or accepted ^{all} the facts and been
mobile myself. This idea came by
reflecting on the irritation I felt at
a bicycle rider in the street. I should
have just treated him as a 10' ft.-wide
motor car, given him the needed lee-
way and acted accordingly. Instead,
I thought about his recklessness &
the need for a town ordinance, etc., all
that was blaming him, making him
the scape-goat for my own intellectual
and moral failure.

Send money pamphlet when it
is done, to Kinsolving, Richard

Wood, Paul Funes, Prof. Irving Film,
Alan B., A. J. H. Penny, Gould Fund,
John Keay

~~In Evelyn Underhill - "the
Spiritual Life" 3 radio talks 1933,
Hodder & Stoughton, London she
recommends for reading on it Peix
J. N. given - "The Hidden Life of the Soul"
and "The School of Jesus Christ";
The Spiritual Letters of Fenster and
Baron von Hugel - "The Life of Prayer";
and "Letters to a Niece". One of the
quoted books are written also says is
Dr. Cassiodor's "Abandonment to Divine
Providence" - trans. I. St. Augustine's
Confessions and Prof. Allison Peix's
translation of the works of St. John of the Cross.~~

"The Early Buddhist Theory of ~~Man~~ Perfected"
- Horner. London

Pain at first aids diagnosis. If greatly prolonged it may greatly weaken the patient. Some characters are spoiled under it, some enabled.

Pain disturbs digestion, (both the chemical and muscular parts), causes reversion of and discharge of adrenalin, glycemia, hastens blood coagulation, due to action whose action is useful, takes blood from the abdominal organs and puts it into heart, lungs and brain, stimulates muscles, by action on walls of blood vessels; overcomes fatigue, - W. B. Common all these have survival value. Consider these in relation to voluntary suffering of man.

A great many people believe that if a movement of deep social reform is to get anywhere in this country it must be linked with and taken up by the labor movement and farmers. E.g. Co-operation, peace, socialism, etc. That is usually interpreted as meaning that it must have an economic basis or support. Most people's idea of a revolution is a sudden surge and that after that the daily work and routine goes on again with a new flavor and rearrangement but otherwise, presumably, much as before. That is, they do not visualize the ^{detailed} changes that would be made in their routine, their lives and actions as well as in their thoughts.

I think that deep social reforms are

B74

not that sudden, but are ~~the~~ organic growths with their own organic rate of change, a speed which seems slow usually, in relation to the life of an individual. ^{Takes 3 generations} Also I do not think that such a reform needs to be linked up formally with the trade union organizations or farmers unions provided it is something which does definitely and directly affect the work and modes of living of the people who engage in it and others. Machinery, mathematics, transportation, communication, printing, money, etc have all done that.

So with - K and my proposals for peace training.

As you grow more spiritual you come to be with more routine

people. Hence if you feel or think angry or bitter thoughts, they sense it immediately and you get a quick punishment (reaction) by them freezing. E.g. my resentment vs Deafness at P.H. had its comeback 2 months later in a wave of depression. Need more self-control & love & humility.

Spiritual laws are constantly at work. My good or bad fortune and most of my feelings come entirely from myself. This is true of other qualities and attitudes besides anger. As soon as I learn spiritual laws and obey or follow them myself, I can use immense spiritual power, just as when I learn physical and chemical laws & follow them carefully I can do what has been shown by science and technology.

Self-confidence comes from skill, among other things.

Sense of Dignity. Mystical sense of being a member of a cult mentioned in B.H. Sidell's *"Escape in Arms"*, in the days of military training.

The money, have certain kinds of trust limited to the community, out of which such trust really grows, & not usable by private persons for private purposes. Much of what is now called capital for production would fall into this class.

For work camp libraries
See your list. Huxley's pamphlet

(Hargens), Howell (Hart's book, Hayland's
3 books, City Haven, Peace with Honor,
B. Russell, Which Way to Peace, Abey
pamphlet.

To gain unity with people and Self, we
must completely integrate ourselves with
all other life and the world, just as a
blood cell is integrated chemically and by
nerve controls & physically with all other
parts of the body. It is not a denial of
self but a creation of unity because of
and in spite of and behind the duality.
Should be a richer unity because of the
duality. The integration growth must
precede the denial of selfhood and
supplant that selfhood. If the ~~former~~
integration is not deep and thorough, the
ego fights back and takes its revenge.

G. D. Steiner German ^{Kindest} psychologist on that.
Service of the poor is such interpretation.

If I want God I want him in people - all people. If I want to find him, I want to find him in people. If I love God, I must love people. If I believe in God, I must trust people. If I want to grow godward I must grow toward people (love). For man is made in God's image, & God dwells in ^{each} man.

It is easy to forgive injuries if you really believe that the essence of yourself is the eternal spirit and the other things are less real & not essential. Harm to them does not really count.

Just as our arithmetical symbols are worked out on the basis of 10, so are also ordinary tables of logs, so may not money be considered a new language worked out to the base gold, along with another to the base managed credit and managed currency, (or the base banking control). So my money proposals do not make a different kind of symbol or tool but give it different bases for different purposes. Circulation (medium of exchange) money to be worked out in definite ratios to population, production rate & standard of living. By separating credit and for capital expenditures we remove the common man from danger & probably end the usual business cycle of depressions.

Doctors Detect Start of Life by Electricity

Boston Transcript
Harvard Scientists Tell Convention of Ovulation
April Experiments

(Copyright 1937, by Science Service)

MEMPHIS, April 23 — Life's very beginning can now be detected electrically, it appears, from research reported by Drs. J. Reboul, H. B. Friedgood and Hallowell Davis of Harvard Medical School, at the meeting here of the Federation of American Societies for Experimental Biology.

Cure for Epilepsy

Epileptic attacks might be prevented if the patient's breathing could be regulated to an even rate of inhaling and exhaling, Dr. Frederic A. Gibbs of Harvard Medical School reported.

This is because the stop and go system which regulates the breathing movements also affects the rate of brain cell activity, Dr. Gibbs explained. The brain cell activity generates rhythmical electrical waves, popularly called brain waves. A record of these brain waves is, except for the time scale, very much like the record of breathing movements. When breathing is slow, the brain waves are slowed, and the reverse.

Measures which correct disturbances of the breathing rate tend to correct and prevent the comparable disturbances in brain wave frequency which occur in epilepsy, Dr. Gibbs said. Conditions which cause sudden changes in breathing rate because of their effect on brain wave frequency bring on epileptic seizures.

PNEUMONIA TREATMENT

Everyone Underhill in her "The Spiritual Life" compares our life in the body & the spirit to amphibious life. She says "How are we to know, or find out, what the Will of God is? I do not think that any general answer can be given to this. In clear moral or political issues, we must surely act by the great truths and demands of Christianity; and if we have the pluck to do this, then, as we act, more and more we shall perceive the direction of the Will. That

choice, care, or action, which is least tainted by self-interest, which makes for the increase of happiness - health - beauty - peace - cleanses and harmonizes life, must always be in accordance with the will of the Spirit which is drawing life towards perfection. The difficulty comes when there is a conflict of loyalties, or a choice between two apparent goods." Then wait in quietness. If no guidance or counsel comes "then our conduct should be decided by charity and common sense."

Feeling anger or resentment is largely an inner state because of a conflict between one's ~~more~~ deep unconscious sense of reality and one's superficial, intellectual egoistic attitude. It is a means of that divine

between the conscious and unconscious self,
between the self and the Self. In this
connection Freud's idea of the ego being the
primitive consciousness and Schopenhauer's
idea of primitive mind differ. Which is
correct?

Ruskin defined "riches" as "the
maximum inequality in one's own favour,"

Liddell Hart claims that u.s.a.
works only when both opponents have the
same moral ideas. But it may be only
because the morals of the violent party
are self-inconsistent as is true of all
European cultures. But probably
anthropological studies like M. Mead's
would show that all cultures are
internally inconsistent. If so, all

But the European is more so than the
others

65

would be liable to compile under ^{UVR} u.v.r.

Again, ^{UVR} u.v.r. in working against English and Dutch soldiers is working against those whose morale and discipline is perhaps highest in all military history, as shown by Hart's own chapter on discipline in his "Europe in Arms".

If it cracks such strong discipline, it ought to affect any other type of discipline. The mountaineers would yield less easily in Br. than in most nations partly because of the intensity, depth, strength and duration of their discipline, also because they are more successful than most in hiding their inconsistencies in their subconscience.

If you say it won't work vs Nazis because they are radicals & insane,
^{anglo} that is disproved by fact that u.v.r.

does work on insane people.

The case of

Perhaps not only is imagination the seat of will but also we must have an inner or visual picture of a pattern of action (of Siva) for the immediate present. Perhaps my book & pamphlet in explaining what its modes are stimulating & giving food for people's imaginations, & thus helping their wills. They must not only ^{understand} see the & approve the theory, they must also begin to change this way, a much slower process. They must see it in terms of their own experience, as growing naturally out of and meeting their daily works & lives.

Correlate imagination and faith,
 especially creative imagination as conceived by Kant,
 Coleridge, Blake, Wordsworth. Imagination
 like faith can move mountains.

J.W. McRury considers emotion as
 a form of energy. From "Emotions and
 Bodily Change: a survey of literature
 on psychosomatic interrelationships 1910-33"
 by H. Flanders Dunbar, Columbia U. Press
 op 16-17. Quoting a paper by K.S. Dashiell
 "Extinction tests show that the rate of
 learning and memory are alike functions
 not of individual cells but of the total
 mass of tissue. Further, lesions may
 destroy complex habits, leaving simple
 habits, even of the same kind, untouched.
 And in monkeys and probably in man,
 the severity of cerebral ~~path~~ paralysis

varies somewhat with the current emotional state, and during great excitement the power of voluntary movement may be temporarily reduced. -- The emotional facilitation can reduce the capacity for movement. This looks as though it were energy that is lost. In clinical amnesia, the losses lost are determined not by associations, but by 'ways of thinking about things', for example, perhaps the object-name relation, or the spatio-temporal relations. Thus the units for cerebral function seem to be 'modes of organization' and 'the cortex seems to provide a sort of generalized framework into which single entities conform spontaneously, as the words fall into the grammatical form of a language.' "

From the discontent known to exist in Italy, Germany & Russia it may well be that nowadays, with the development of rapid transport, mail, printing press, radio & films & machine technology, social integration and thinking have been so much enhanced and social change so speeded up that dictatorships are no longer possible for over a generation or perhaps two.
3. Liberty must come if people insist on modern technology. Hence violence is on the wane.

My many proposals are not like reformed spelling, - only a matter of convenience for some people. It probably would not be adopted, till a big depression, but after that it could be retained everywhere. The 28 changes for weekly news could

come out of the trust ^{form}, money

One reason, perhaps, why imagination is more powerful than will is that it organizes & synthesizes experience & its meaning & places oneself in relation to the larger pattern, thus achieving that identification of the self with the purpose which Avering says is the critical element in willing. Cf. D. J. Jones "Scepticism & Poetry", Allen & Unwin, 1937.

Perhaps the training pamphlet, though not a pattern for all of the econ. & social life, may be very largely such for the w. 'trope'.

How may we train and discipline the
 imagination? Drama is one way.¹ Works of
 creation is another;² Of my book on ~~psycha~~^{Psycha} crea-
 tion to serve as a ~~psycha~~^{psycha} training of the
 ordering & synthetic element in imagina-
 tion. Have with it a course in aes-
 thetic design (line, form & color); also
 one in ~~music~~^{singing} instrumental music &
 harmony; one in folk dancing; anthropol-
 ogy as in Mr. Mead & R. Benedict. To get
 an idea of social ordering & pattern
~~one on analytic geometry, to practice in applying powers of inference,~~
 something on symbolism, related to
 religion & art. Money capital &
 economic order. Cf Read also Philip
 Gouldman's Interpret of History. Then
~~less~~ Emerson, Looking Backward,
 Marx, H. George, of Beard's last
 book, Power of N.W.

Let me get my self-respect from
my relation to God, my inner reconciliation
& integration of my impulses ^{+ desires} and my own
awareness of service and attitude ^{to} and
relations with man and Nature. Don't
depend on what people do or say to me.
My relations with people depend on what
I do chiefly. Partly on what I say and
my manner.

The war habit & insanity may
be like to some cases of hysterical paral-
ysis. The patient of that kind
though bedridden for 40 years,
has been known to leap out of
bed and run fast when the
house catches fire. So perhaps
the next war may affect giving
life to the dormant possibilities

of human bent + cooperation.

If as Duria says, the secret of will power (scheme of accomplishment) is to supply stimuli to the detailed steps of the entire act in a regular order + pattern, and also that symbols + tools organize as well as stimulate action, then the reform of money ought to be a great step forward in reforming our economic life + making it consistent with unity. It will help all social relations too, for they are very largely conditioned by ec. elements + forces as shown by Veltlin, & Marx? Tawney, Beard et al.

But pending that general reform of money the individual peasant + his teams should change their attitude toward money + change their mode of life + of work in

a story that will help release them
from the bonds of money. It and
re-direction of imagination will both
help.

~~not~~ to Training for N.V.R. must
give such happiness & deep satisfaction
^{a conviction}
but people will not give it up even
in face of torture. Imagination
should help to do this.

One of the difficulties in reform is that
most people want both to have their cake
and eat it, they want to have mutually
inconsistent worlds at the same time
& are reluctant to give up their habits
even tho' intellectually they see that
such habits will make trouble. So
we must find a way of making the

75

new & crowded reform scheme seem more attractive, & also provide satisfying steps toward it, rules that seem to grow out of people's own experience & is put in familiar terminology & with ~~familiar~~ analogies the first part of which are familiar.

Siddell Hart is not correct in thinking that W.W.II. requires high discipline from the entire population. It will, like war, require ^{the partial} understanding & strong faith from ~~the~~ most of the population. The airplane & bombing may call for more discipline among civilians than the military option ~~but~~ is able to produce, & if it does the militiamen will buckle down. In any event no more discipline as distinguished from understanding & faith will be needed by

—
civilians in NVR than in war.

Be trying to worship both God & man/men and whether we nowadays do worship money, look up title "Worship" in Engyl. of Ethics & Religion, also Evelyn Underhill on Worship. We certainly respect money & recognise it has very great power & value. The medieval man worshipped the king not because the king comprised the whole meaning of life or was the sole power. The world might recognise that a lord had some power, so that sometimes this less power was more effective over him than the king, more distant tho' greater power. — On perhaps there was a lord/living person a lord whose power was

nearly as great as that of the board's
 king. So the mere fact that money is not
 all in all nor the sole power in our
 lives does not prevent us from worship-
 ping it. In so far as worship regime
^{& imitation}
 contemplation, we certainly contemplate
^{+ imitation}
 many aspects of money and give much
 time thereto. I say, "worship is the
 object of
 worship ^{judes} inspires & controls most of our
 political, social & economic activities,
 we worship money. Worship need not
 regime ~~as~~ revenue for moral goodness,
 as shown in case of early (Hebrews &
 Jehovah, also the Greeks & their Gods.
 We endow the creative power to money &
 are in some sense of that quality.

In deriving ^{an} V.P. so far, I have
 used chiefly ~~the~~ military ^{analogy} telephone to
 political

as to explain the meaning & implications
of such a model of conflict solution.
I suggest "its inner vital quality".
To explain the constructive role of
N.V.R. I might use the ex. productive
processes (both hand & machine) also
the artistic creative process (painting,
sculpture, architecture music) as a
metaphor to explain the meaning &
implications there. In all these
instances I would be using something
familiar as one term of the metaphor.

All this might constitute a
large section of my next book, or
indeed a book in itself. It would
stimulate people's imagination, reassure
them as to the future of a new world,
and comply with T. N. Whitbread's
suggestion & the ~~not~~ best criticism
of pedagogy, advertising & propaganda.

Creative production is never even to the everyday man than is conflict. Hence the creative metaphors should help make men feel ~~other~~ as if they were creating this new world themselves & so make them like it. just as a poetic metaphor stimulates the reader's or hearer's imagination & gives him a sense of creation of himself of the object that comes to him thus.

My first book was on the negative aspect of N.V.K. The word ought to be mostly on its positive, creative aspects. Simplicity is that. Money is partly +, partly clearing away an inconsistency, a - obstacle. The training is +. This purpose will organize the entire 2d book. Perhaps it will be better to have the money a separate booklet to enhance unity & not alienate more.

people yet.

Read Wright on Creative Will & Gaudier-Brzeska, Clive Bell etc on creative aspects of art. Also Tanning on invention

—
I suppose as money leads us to make comparisons of (financial) value it is like a metaphor. But it is a false metaphor because the values that it makes & compares often are not true. A lot of paper or 2nd of apples ~~do not~~ evaluate one differently from Jones, & it is wrong to impose on us the same quality of stimuli, or rather to assert by use of money that these stimuli are equally in quantity or quality or intensity or duration.

April 27, P.H. Grand Heard tonight pointed out that courage is a by-product of complete absorption in others, in entire interest-affection. E.g. the courage of a mother hen. Wholly unconscious of her courage. It is not a thing to be won by direct effort, gaudii an example, I think. Also that timidity is likewise a byproduct, & perhaps because of its associations, a word better to drop off using. Dr. T. constantly talks of it, but always refers to it as "fondness" & softness. The proud, self-righteous, hard, "brave" man is very brittle & can be punctured & overwhelmed by daughter. Not so the mobile, adaptable, sensitive man who is wholly aware of his unity with others & the unimportance of his

Both "hero" & "humble", hero & humility are largely abstract terms for a by-product & rather warped attractions. The men who are very brave but also insensitive to others are usually ~~usually~~ cruel & unkind.

Gould thinks we must work out a complete body-mind-soul way of life. He agrees with my idea from Higgin & adds to it that more human consciousness only has grown. Much more compassion.

The R.S. church failed to find the uniting of conscious & subconscious mind. Its attempts, like eating meat only on Fridays, to work out a whole way of life are no ~~but~~^{way} inadequate. Rosicrucians & Masons failed because they knew no psy-

chology. The time has come for a new praxis. ~~You see~~ It will be bad for unspiritual people to get hold of some of these psychic powers. Casting pearls before swine.

Gandhi's manual work is the best mode for the plain people. Then out of that the sensitive & responsible ones will show themselves, & carry on to higher steps.

Jinn did not have time to work out the praxis. Judd thinks he was misled also by the "suffering servant" idea & the apocalyptic idea & the idea that a dramatic death was more important than life.

"If life is the more important than the es. service idea of my pamphlet is the only way, so as to

avoid the mounds of furrows.

Under the idea of impermanence
as spiritual basis of unity, it
gives need for power & endurance -
in, in the universe.

Answer of Boissier's book J.H.
and the Brothers of Cluny said that
suffering seemed to be necessary for the
purifying of souls or for reintegration
on higher levels. J.H. says it will
help much to be able to tell people that
you will surely win though if
you will only stick it.

J.H. said Hamlet & Lear were
intended by Shakespeare as instances
of the failure of power rulers to
win inner unity & full control.

In Lear the prevention came from
without; in Hamlet the failure

was more. Hamlet was a man of action
so quite ruthless in killing those
who opposed him

^{+ more + less}
^{important}
D.H. The ^{greatest} year in history was not
the birth of X but about 700 B.C. when
the great destruction began. Relation to
money?

a fortnightly rhythm, a 3 months
rhythm in emotion & mental life.
Cf. W. Ellis in his book on genius. There,
thinks Gerald, are the cause of the
mystics' "dark nights of the soul", "dry
periods", etc. Can't fore think them.
The fortnightly rhythm is probably
lunar. P. probably an interfering &
reinforcement of solar & lunar rhythms.
Still longer magnet ~~the~~ rhythm
of 11 yrs & some months.

The doctrine of rebirth is one of the things which gives India its amazing power and stability & absence of luxury. Take things at an even pace of organic growth.

How can we make a.v.a. appeal to the selfish advantage of the common man? If we can do that, he will forget about it.

One reason for doing the money essay is that it is a piece of intellectual clarification which, in this case, is a necessary preliminary to living it or getting others to live it. The other parts of the program can be lived, & be that both ears to hear & eyes to see, it shall hear & see.

From what I observe & what J.W. tells me
 I gravely doubt whether the English are
 capable of doing anything worth pursuing
 until their Empire is smashed. They are so
 completely blindsided & befuddled with the
 intoxications of power & pride as well as
 that of money that they can neither see clearly
 nor act.

From "Civis & Citizen" by Alick
 West, Lawrence & Wishart - London, 1938.
 p. 106. "The heart is the organ of courage
 and love and their opposites". [cf this
 with Head's saying that courage is a by
 product, & my theory that it comes from
 a sense of unity (love) or sq.]

p. 97 [Re origin of language] ... "the first is
 the abandonment of the conception of language
 as being originally a means for the ex-

11

precision of thought, and as having developed out of intellectual processes. Natural language is now realized as inseparably connected with ~~the~~ action, both in its purpose and its origin.

[Citing Ludwig Noire on origin of language] "Common activity directed to a common aim, the primal work of our common ancestors were the source from which language and rational life sprung."

p. 98 [Citing Sir R. Paget] "He maintains that such pantomimic gesture, accompanying activity, when vocalized and recognized by the brain through his unconsciously reproducing the gestures, is the material of language.

"This removal of language from the abstract sphere of thought and its expression to that of practical activity

is the first characteristic of recent speech,
 the second is the stress on the import-
 ance of language, not as a means of com-
 munication in response to the individ-
 ual's need to put himself in touch
 with the consciousness of another
 individual, but for the organisation
 of society as a whole. In a book
 which approaches the question of lan-
 guage through the study of the
 function of animal cries, J. R. de
 Saussure writes: "It is to the great
 superiority of speech over animal cries
 as a means of social control that we
 must look for the chief cause of its
 evolutionary origin and development.
 The primary function of speech is
 the co-ordination of the behaviour of
 the individual members of the social

group. Its fundamental and primary value, the value that has led to its conservation and evolution, lies in its social function of associating individuals in a new and vastly more effective type of group organization.

99. [citing a Russian philologist, N. ¹⁹²⁰ Kury]

"But Marx does not regard this social function of language as operating only in the isolated sphere of speaking. He also links it especially with work. For it was in the process of work that this power to express the social guidance of the group was most valuable. The repetition of the word round all the latent nerves of social energy and fired to greater effort. In the apparently meaningless 'abstract' refrain of many primitive tribes is the real, powerful

meaning of the name unconsciously symbolizing for them their own social existence. - - - .

100. "Another sign of the weakening of the intellectualist view of language is the importance now accorded in its development ^{to} of the hand. Mann states that human speech did not develop directly out of the technique of the production of sounds. The operationalization of sound production as speech required preliminary preparation, which was accomplished by the hand as the natural tool for pointing to things before they could be named. Evidence in language itself of the ~~less~~ importance of the hand is the fact that in Japhetic languages many dozens of words are formed

from the root of the word for 'hand'.
Höire also holds that the hand,
the tool of tools by which objects of
the natural world were made dis-
tinct objects of human action,
thereby made speech possible.

Page 1 also quotes medical author-
ity for the fact that the speech
centres of the brain develop out of
the hand gesture centres.

101 " Beyond this concept forming work
of the hand, as one may call it, there
opens yet another long history of
the practical activity by which
man developed the use of the hand
to point with and to grasp.

" Moving forward also in the
growth of language, the specula-
tion of sound as the vehicle of

(is the correlation any more
than simultaneity? Rkg)

speech is again ~~the~~ a result of work. The use of tools on the one side refined the powers of distinguishing and grasping and thus enriched the basis of speech; on the other side, the hand was now so occupied that it was no longer available for speech purposes. 'It was the continued use of man's hand,' writes Paget, 'for craftsmanship, the class, ~~and the~~ etc) that drove him to find other methods of expressing his ideas - namely by a specialized pantomime of the tongue and lip.

[Citation of caution on these conclusions]

102. "We can say that it [language] is valuable as a means whereby a social group stimulates and organises the energy of the group as a whole and the individual members of it, and

facilitates the exercise of that energy
by defining the objects of the natural
world in terms of the group's
activities in relation to them. --

"In his book, Art and Rhyth-
mics, Karl Bühler, starting from
the fact that originally music and
poetry always accompanied one
another, finds the origin of their
common characteristics of rhythm in
their connection with work. Rhythm,
and poetry and music together with
it, developed out of the regularly
repeated movements of the body in
work --. Its function, according
to Bühler, was twofold: to economise
the energy expended by
the individual body by making the
movements and the pauses between

them regular, and by coordinating the action of one individual with others. "In addition, rhythm has the same function as that of the repetition of the name of the tribe mentioned by man: by coordinating the movement of the individual with that of the rest of the group, by fixing a movement in which all can take part as one, rhythm not only saves energy, but also, like the word, calls up the latent reserves of social energy.

pp 105 et seq. He cites Logan Pearsall Smith; Words and Idioms, to effect that one of the greatest sources of idiom is the human body. "This group of idioms expresses a particular content through the bodily experience of it, or

in bodily terms; and that the importance of the body in these idioms is that we think and work with our bodies, we despair and are broke with them, and we are friendly with them.

"~~Swelling~~ ~~swelling~~ mind holds for the

[The second big class of idioms are what P. Smith calls 'phrasal verbs']

-- "they are formed from single verbs which express the acts, motions, and attitudes of the body and its members, and these, combining with prepositions like 'up', 'down', 'over', 'off' etc. (which also express ideas of motion), have acquired in addition to their literal meanings, an enormous number of idiomatic significations, by means of which the relations of things to each other, and a great variety of

107.

the actions, feelings, and thoughts involved in human intercourse, are translated, not into visual images, but into what psychologists call 'kinesthetic' images, that is to say, sensations of the muscular efforts which accompany the attitude and motion of the body'. ... Thus in the groups also the idiomatic quality lies in the description of a content through conveying the bodily activity and effort of performing it.

Does not the foregoing suggest that all meaningful symbols, like idioms, ought to suggest kinesthetic imagery? May.

Roger Baldwin says my program does not appeal to the masses, only to

a few intellectuals. Well, neither do science and mathematics appeal to the masses, but they have changed the world. The things that appeal to the masses are not primarily intellectual, but more matters of will and feeling, economic security, political power.

A program of u.s.a. to appeal to the masses should emphasize first that it cuts down costs of living by reducing taxes, that it prevents fascism & tyranny, that it gives a stronger vote power politically & economically, enabling masses to bend employers to their will, that it really puts ultimate political power in hands of the people, that it can give land to the farmers, that by control of taxes land & money it can take money away

from the big interests, Economic security, social stability, opportunity for creative expression; freedom of thought, speech, press and assembly; free and secure social life, these are the big single desires of the masses, I believe. N.V.N. can give freedom & unity better than any other mode.

Science & technology are admired by masses because of their ^{material} results, not because they originally appealed in ^{spiritual} of themselves. They required about 200 years of demonstration before the masses cared much. Indeed, at first the masses were hostile. Even now it is not the real inwards and highest controlling technical skills of math & science that attract or are understood by the masses. It's the results in terms of food, clothing comfort

and amounts that count.

The mass I would prefer to go slowly and have an organic growth & pervasion of the mass than a sudden sweep with its inevitable reaction. It takes ^{at least} 3 generations for a great new idea to develop.

It may well be that Dick Shepard's upper class intuition is making him keep this thing within limits. He requires it has power, but does not admire it morally, but does not let the working class get hold of it.

Things appeal to the mass only in terms of their immediate experience.

Many authorities say that our
chief economic difficulty is our
system of distribution, - that the
production problems have been
largely solved. If so, the right
reform of money is the solution,
I think.

Quotations from "Scepticism and Poetry" by
D.G. James, Allen & Unwin, London, 1957
p.24 Re Coleridge on imagination: "Following
Kant, he believed that the imagination is
creative in ordinary perception; for it is primarily
due to its activity that what is given as sensa-
tion is synthesised together into wholes, so
that we become aware of objects interacting and
thereby themselves unified into larger wholes.
And it is because the imagination in its pre-
hension of the world involves the compac-

|||

the confusion of sense impressions and effects a
certain synthesis, that it may be called, at this
'primary' level, creative. Kant in certain
parts of his work, and probably Coleridge too,
believed that the imagination literally created
nature, that is to say, that but for the
mind there would be no ordered world in
existence. But this doctrine is not mean-
ingless in order to see that the imagination
as it operates in perception is creative. ---
When it is said that the primary imagina-
tion is creative, all that need be implied
is that the world as we know it is
not given to passive and merely receptive
mind, but implies construction from, and
interpretation of, given data. As such the
imagination is common to everybody; it
operates in everyone however unaware of
it. ---

103

B)

p. 29 "Mr. Russell points out (Mysticism & Scepticism, p. 45) that all that can be exactly observed and experienced is about 'certain patches of colour, sounds, tastes, smells, etc., with certain spatio-temporal relations'." - whether or not this philosophical doctrine be true, Mr. Russell insists that scientific knowledge is, in all strictness, knowledge of sense-data, and must content itself with the statement of general rules relating to the succession of sense-elements.

He says (Outline of Philosophy, p. 154) that 'we now realize that we know nothing of the intrinsic quality of physical phenomena except when they happen to be sensations'. And speaking of the possibility of the 'thing' being anything more than sense-data, he points out (p. 126) that 'it can be no part of legitimate science to assert or deny the present entity

if it does either, it goes beyond the warrant
of experience". ---

[Mr T. A. Richards] goes on to will
be recalled [Principle of Strong Ceterus]
p. 207] to distinguish between language
and 'for reference' (the scientific use
of language) and language and 'emotionally'
(the poetic use of language). But
we must realize what is implied in
the notion of scientific reference, in the
way, following Mr. Russell, we have
indicated. And having realized this,
we see that Mr. Richards' distinction
between language and for reference
and language and 'emotionally' is
fundamentally misleading. The true
distinction is between language having
reference in the last resort only to
one-data, and therefore for the

purpose of visual education, and language and imaginatively. For in poetry the poet endeavours to convey his sense of the inner unity and quality of the object as embracing and transcending what is given in sense. And we may say here, --- that the aim of poetry is never to create emotion; its aim is to convey an imaginative idea or object.

....

39. "In his book 'Science and the Modern World' Whately quotes the following passage from Bacon. 'It is certain that all bodies whatsoever, though they have no sense, yet they have perception; for when one body is applied to another, there is a kind of election to embrace that which is agreeable and to espouse or eschew that which is ingrate; and whether the body be altered or altered, wherein a perception presideth alteration operation.'

for else all bodies would be alike & one
to another. And sometimes this
perception, in some kind of bodies, is
far more subtle than sense; so that
sense is but a dull thing in comparison
of it: we see a weather-glass will find
the least difference of the weather in cold
or heat, when we find it not. And
this perception is sometimes at a dis-
tance, as well as upon touch; as
when the lodestone draweth iron;
or flame Kaptha of Balyam, a great
distance off. It is therefore a sub-
ject of very noble inquiry, to enquire
of the more subtle perceptions;
for it is another key to open
nature, as well as the sense; and
sometimes better.'--

"But our immediate concern is

with what Leibnizian grounds to say (p 53) after quoting Bacon: 'In this respect Bacon is outside the physical line of thought which finally dominated the century. Later on people thought of passive matter, which was operated on externally by forces. I believe Bacon's thought to have expressed a more fundamental truth than do the materialistic concepts which were then being shaped as adequate for physics'. But whatever the 'fundamental truth' may be, no one doubts the enormous success of the 'mechanistic' representation of the world, nor can we conceive that the line advocated by Bacon, and pursued possibly by Vaughan, could offer a foundation for the purposes of science. 'For else', says Bacon, ^{all}

bodies would be alike to one another'. But so to represent ~~these~~ objects is not undesirable when one's end is the discovery of general, inclusive formulæ. And science therefore laboured to empty its imagination of such a view of nature as Bacon propounds. Actually, as we have noticed, it could not and cannot do so with complete success; the 'essential actuality' of the imagination cannot be destroyed, and the materialistic and mechanical view of nature is in reality never wholly free of the view Bacon is urging. It does not view matter as active, as Bacon wishes it to do; it views it as completely passive. But this complete passivity cannot be imagined other than as the

complete passivity of what is essentially active and sensitive. In poetry indeed we may expect to find such a view of nature as Bacon expresses; nevertheless such a view would be a fatal hindrance to the abstract investigations of science. In science the imagination is a reward, and must be kept in the strictest moderation to the purposes of science; if it got out of hand it might turn the mortal into a goat, a very undesirable metamorphosis surely. And the success of science has depended on the activity of the imagination trained to the greatest possible ~~power~~ degree to represent nature as 'passive' and 'blind'; and its success must continue to depend upon such a dis-

2
cynical imagination.

"It is foolish therefore to complain that when science approaches the study of the behavior of what are called organisms, it should refuse to yield up its imaginative scheme. For it is as necessary in biology and psychology as in what are called the physical sciences; and the only hope of a scientific biology and psychology lies in its attention in these spheres. Just so far as human beings and the lower organisms are in any degree a part of the physical world, they must be incorporated into the inclusive scheme which science has developed in its inquiries into the physical world. The reasons which make a material-

Q uite and mechanism scheme necessary for the investigations of the physical world make it equally necessary in investigating the behaviour of organisms; and organisms must come therefore to be regarded, so far as is possible, as only differentiations in the uniform self-identical matter of the world; if biology and psychology are to count in anything but comparatively vague observations, it can be attained ... The scientific study of human behaviour is necessarily the study of the nervous system, imagined as a mechanism. ... intuition.

42. "At the same time we must remember that we are speaking of the scientific imagination. And the imagination, as we have already said, is that which goes beyond the order of fact. Hence, though

Q in science the imagination is disciplined,
for scientific purposes, to contemplate a
world as nearly mechanical as possible;
it would be a great error to think
that science is able to say that such is
indeed 'the intrinsic quality of phys-
ical phenomena'. It is convenient for
science to imagine the world.
But that is all that can be said.
To think that materialism can be
asserted as a metaphysical theory of
reality, the validity of which is
shown by science, would be to fail to
distinguish fact from imagination.
Science, in all strictness, can give us,
as knowledge, only verifiable fact;
that it should find certain imag-
inative schemes useful in its work
is a matter of interest but no

Q foundation for metaphysical doctrine" - - -

47 "However much we may stress the disinterestedness and contemplative power of poetry, poetry arises nevertheless from the felt need for an augmentation of life which carries it far beyond common sense and reason alone. Detachment and release may be among the marks of poetic experience; but such detachment and release occurs as instrumental to vital need; they arise within an experience which issues from a desire to encompass life, and, by encompassing it, to master it. To elevate the world in a perfect unity of imaginative pattern is its end - a labour which springs from the feeling of helplessness and impotence in the face of an initially disordered

and confused mass of experience
grounded by the primary imagina-
tion. - - -

48. "The imagination is always a
process of organizing and synthesizing
experience, whether at the lower
and rudimentary level of the primary
imagination, or at the higher
level of the secondary. -

49. "What the imagination makes is the
world to which the deepest and
most strenuous life of personality
respects, and to which it adapts
itself in all its activities. - -

50. "The importance and effect of rhythm
and rhyme have been described by
Coleridge, and need not be repeated
here at any length. Briefly, it is
that rhythm and rhyme together

create a pattern into which our mental activities fall; there is thus created a cycle of expectancy which naturally creates opportunity for surprise. The effect of such expectancy occurring with a repeated rhythmic cycle, is to capture interest and attention to such a degree that Coleridge called it a kind of hypnotism. Rhythm should thus be regarded as integral to the rhythm; it takes its place as part of the pattern and contributes therefore to the general effect of the rhythm.

110-111. "The growth of self-consciousness is a constant reading and reconstruction of our mental life. Self-consciousness is not a coming to be aware of what was already there. Paradoxical as it may seem, the way in which we

J. Swank
and others

represent ourselves to ourselves determine what we are. When the little girl plays with her dolls, adopting toward them a maternal and authoritative attitude, she is reconstructing and expanding her mental life; similarly in adult life, my representations of myself as a person of a certain kind determine my action and my relationship to others, and thereby changes me. In this sense self-consciousness is creative of the self.

[See also his pp 75, 114, 115, 116, 188, 123, 124, 166, 168. also in Shakespear]

118. "There is an impersonality which the lyrical poet must achieve in the singing of his joys and sorrows, a detachment from himself similar to that which the dramatist has

from his character ; we may also view the tragic hero of Shakespeare as lyrical poets who achieve the lyrical act of catharsis , which as M. Brémond observed , is the liberation from his emotion which the poet must achieve and which makes his poetry . It is the depersonalization which the imaginative act accomplishes . And in the development of the doctrine of catharsis and its application to tragedy , it has been overlooked to what extent catharsis acts within the play and within the character of the hero . In each of the great tragedies of Shakespeare it is possible to point to a speech in which the catharsis , the release from immersion in the intensity of emotion , -

affected. It is towards this process of deliverance that the tragedians move, and in it they find their communation. And in this process, the achievement of this condition through suffering, the inner significance of the tragedian's theme itself. . . . In their final achievement is a *lycium*, a submission to *catharsis*, the stilling of *peirion* through imaginative awareness. And we might add that unless the *catharsis* is accomplished in the play, it cannot be accomplished by the play (e.g., *Troilus & Cressida*).)

Since the present economic breakdown is due to faulty distribution, my money reform would cure that and

thus avoid Fascism (which in turn is due to ex. pressure). Getting rid of Fascism would be a big item toward ending international war; and good distribution would aid greatly to ease the class ^{war} struggle.

In money upon part of the trust (credit) is from individual character, part from the good qualities of group life. As in H. George's idea re land values. Don't let the bankers get hold of community-owned trust.

Is a strong will the result of a clearly imagined picture of the self and its relationships - i.e. of Self Realization?

If I do not provide a fairly clear &

long term economic & social program
for n.s. writers to work, there is the
danger of sweeping the issue clean &
then nothing to do, and a failure &
reaction. Unless they are a new
order they won't get eliminated.
People are not imaginative.

For the big economic reforms
favor money change, single tax, &
^{decentralization} cooperation, "By taxation govern-
ments compel the use of money.
By rump reform a partial escape
from that leadership is possible.

Q From Philip Mansfield's "An
Introduction to Pacifism" - Cambridge,
London, 1937.

p 121 of me. "To desire peace is not pac-
ifism - the majority of people do

that ; to be ready to sacrifice oneself for peace is not pacifism - soldiers have done that in their thousands ; to try to get peace is not pacifism - politicians in hundreds have made that attempt. Pacifism is neither a creed nor a political campaign ; it is a way of life, and, to be effective, no easy one at that. We need to make peace, to create it - and creation entails knowledge of truth and acknowledgement of truth.

Therefore pacifists must understand their own motives and so build upon firm foundations. " - - -

ms. p III. " Warfare's the generally accepted method of obtaining security for home, country or political ideals, but it should

not be forgotten that no nation in the world admits that it would use this method except for the defence of its honour and legitimate interests. The significance of this should be stressed, notwithstanding that the motives of certain countries (or their rulers), may be open to the greatest suspicion. The fact remains that the conscience of the masses is such that no leader could declare war without persuading his followers of the defensive necessity of such action. By disarmament we should deprive our potential enemies of this excuse - depriving them, that is, of their power to attack us".

Baldwin's saying in Parl. re bombing
 more babies & women of the enemy &
 doing it quicker is the only modern
 defense, also applies to this war.
 Add to that the indiscriminateness
 of it "the first casualty in every
 war is truth."

Some of my notes on Truett's "Nature of
Human Conflicts"

My chapter on n.v. programs should
 make clear the reasons for the proposed
actions and why they do what is
 needed. Thus make clear the organ-
 izing and preparation for action. p 420.

In addition to NVR being a stim-
 ulus to the potential goodness of the
 opponent, and causing growth by
 prolonged repetition, it helps the

opponent to change his actions by re-
organising his ideas and values, changing
the sentiments which control his actions.

p. 420.

Our best preparation is via indirect process
^{P 422}
Money is one form of external stimulus
with a pattern of its own.

Not only are nervous systems of man-
kind unchanged for the past 50,000 years,
but also he has been using symbols +
language also for a very long time.
Certainly all extant savage culture have
these.

p. 356. There is physical birth, then
mental birth with language + symbol
(about age of 7 or 8). New integrations at
puberty. May b. V.R. be a still further
variety of birth?

although the child learns to use

language and symbol about the age of 2 to 2½, not till about 7 to 9 does the functional barrier develop strongly. Why this time lag?

The conversion of capitalists or violent opponents requires an alteration of their functional barrier or its concomitant elements. q. p. 375.

A pamphlet on money may help to alter capitalist sentiments and oppositions and values, as well as helping us to understand the capitalists and their own weaknesses. Perhaps it might free the Dealers. p. 391. Since inner conflict (and anger + fear) destroy the functional barrier, it is exceedingly important to have a fully consistent philosophy of life and to do away with anger and fear at

the start.

The conclusions of this book explain the need for giving prisoners a (higher) philosophy & also why mine is so helpful to them. Shows the wonders of grounding. Put my book in prison libraries.

This book, based on rigid psychological experiments, talks very closely with the anatomical and evolutionary studies of Elliot Smith & of "The Working of the Mind". Function connected with structure.

If (p 13) emotion is caused by the blocking of activity, and if we generally (but mistakenly) think of will as the desire to act, we get angry when our "will" is thwarted. Then usually follows violence. If we

relate this to Joann T. id's
concept of will.

127

base and come to believe in a different concept of will (such as in this book) we can perhaps eliminate anger when our action is thwarted. Then we can be n.v. without self-reproach.

Connect Dina's concept of will with the concept of training for n.v., both individual and group training.

The affects used in experiments of Part I are fear and anxiety. Therefore there is a strong motor tendency toward fight or flight. No wonder the functional brain breaks down.

Forgiveness is necessary to recreate a healthy society after the injury, — to restore a feeling of psychological security in the wrong doer and bring him back into unity. He must not be allowed to wander outside of the unity for he will be

15

constant danger to himself and to society
and to me, if the unity is not restored.
cf. p. 115.

The data in pp 150-168 suggest that
possibly if the n.v.a. can prevent an
injury to himself from getting under his
skin, from entering his personality, from
being accepted by himself, and instead
treat it as an eternal trauma, then
the emotion of it will not enter into
his motor system and hence he will not
strike back. I.e. Buddha's idea about
the angry person's sound preparation or
armor. A correct concept of the true
self,- its invulnerability, its clarity,
its omnipotence, its interpenetration
into all (gata) will do much for this.
That such traumas affect the
vegetative system indicates need for

beyond control and a chance of control by suggestion or prayer or thoughts. By doing something equivalent to confession the writer can get control of himself.

i.e. bring the whole thing to commonness and place it in relation to the great guiding sentiments. Connection with the higher functions of personality (sentiments) ~~is~~ is very important for all such controls.

If suffering creates sensitiveness & liability to new and deeper understandings, the sight of voluntary suffering (by sympathy or empathy) would have the same result & thereby make possible the conversion and persuasion of the violent opponent.

In working out discipline we may need one kind for stable people,

another for labile over. p 323.

To build up self control more to strengthen the functional barrier and strengthen the elaborating mechanism during the latent periods p 323.

Prevention of inner conflict strengthens the functional barrier. So also does prevention of fear & anger.

Plan out what to do in case of violent attack, and write it down, individually or together, or write it out.

Correlate this book with "The Ethics of the Freudian Wish" by Edgar B. Holt

Do not speech and symbols help create & maintain the functional barrier?

Are the brain areas controlling

the hand (word + gesture) area and connected with the brain area controlling speech? What connection is there between the area of hearing and that of speech? If there is a new connection between the areas controlling hand and speech, that would add validity to the desirability of manual work as a means of training, because of the part that speech plays in organizing social life.

The conclusions of this book interestingly tie up with Boivins book "Exploration of Inner World"

^{Summary:}
p. 115. "Confession is a path to the relief of affect and to the establishment of a more normal functional life." After confession carry out some action of doing good to those who have been wronged and to society. This would help

toward the establishment of true, normal relationships, and hence psychological safety. This corresponds in the psychic realm to physical flight to a place also accomplished control over the separation (hostile force) which would have me psychically separated from the hostile force; on physical plane one runs to safety by running away.

This suggests finding psychic equivalents to flight and fight in order to provide psychic satisfaction for the emotions of anger and fear.

Psychic safety lies in a unity of that safety is threatened and I feel that I am stronger than the threatening force, then the equivalent of fighting (to satisfy and carry out the emotion - impulse - of anger) is to do something with god, the will of one's own thing to assert the unity. Some for ^{anger as well as the} ^{asserting} equivalent of flight, because in this psychic field the safety is unity and is in itself power, a condition.

of p. 136.

In physical realm the place of safety to which we flee gets its power from its location, its physical reparations from the ~~the~~^{hostile} force. In fight you act on yourself; in flight you act on the enemy.

~~Both you make fact.~~

In seeking psychic, spiritual & moral unity, since ~~safety~~^{safety} attainment of unity is a mutual affair, the action is both on oneself & on the opponent simultaneously

in physical realm, in long run
safety does not come from regulation
as between people anyhow,

p. 344. Important bearing on U.V.R. in relation to young children (i.e., before age of 8)

p. 461. "The human is able to control not only the external world but his own behaviour indirectly by the creation of artificial necessities and stimuli produced artificially especially for the purpose is a cardinal factor in the development of

behavior." [This is what military discipline counts of, - a pattern of external & internal stimuli ~~it's~~ it's]

"Voluntary behavior is the ability to create stimuli and to subordinate them; or in other words, to bring into being stimuli of a special order, directed to the organization of behavior. [Some outer & some inner. Of Indian modes of discipline, - single surrounding, certain postures, then inner attitudes.]

402. "Although the human cannot make a path by virtue of his will power, he is able to follow a circuitous route by acting upon himself just as he formerly acted upon nature, making use of the laws of nature and consciously subordinating them. ---

403. "Direct attempts to control his be-

of Broadbent

behavior always lead to negative results; its mastery is achieved only by indirect means. The mechanism of the will is the least of all included in the direct will power, and it always consists in the use of certain external or internal means, in the reconditioning of the psychological process". ---

412 "Speech is the means of organizing and regulating the external world; including the separate elements and stabilizing the picture, and on the other hand, it is the agent of organizing the behavior, of planning further actions, saving the human from inordination by direct optical intuitions and activating his behavior.

423. "Conditioned optical symbols should play the same organizing rôle as the

activity of speech acts

Referring back to, pp 131-133, when
opponent is ~~physically~~ stronger, & unity (softly)
must be sought with other people
(work for unemployed); when the uva
is stronger, then we may engage in
immediate u.v. resistance to operate
immediately on the mind & heart of
the opponent. These two correspond
to flight & fight in the physical
~~in the~~ ^{and especially} ~~unity~~ of both opponent
values. A uva must be obtained.

One of the difficulties with
most people is their unwillingness
to accept responsibility. Perhaps
one remedy for this is to build up
self-reliance via K.

Bugmanauer, a study of a disturbed area
by Hilda Jennings, 256 pp. 10/- net
Allenon & Co. Ltd., 5 Wardrobe Place,
Carter Lane, London, E.C.4.

Another reason for K is that eventually in the n.v. struggle in the State there will have to be a refusal to pay taxes & consequent need for almost self-sufficiency commercially as well as politically. K prepares for & permits this step.

Because n.v. entities will be learned & oppressed, they should learn the Greeks methods of producing food, so that on very small areas of land they can raise much food. Can heat water in coils in the sun & store it in insulated tanks.

The explanation of the paradox that
be that health his life shall find it
is that the principle of evolution is
that of continuously higher, ^{subtler,} more complex
forms of integration. To take a risk, to
endure danger is ^a ~~the~~ way of
saying that you deny fear, which is a
~~the~~ way of affirming a unity,
so thus making a closer integration.

All life responds to that principle &
relies to its support. Hence the
risk is not so great as it seems. It
is a great ^{risk}, only in one aspect, only when
we forget the imponderables which
are steadily pressing toward a higher,
~~higher~~ organization. Of the risks which
life took in creating soft & defenseless
man. The denial of self is the
affirmation of the greater unity, & .

attracts to Italy the ~~for~~ support of many forces, by themselves weak but in unity strong.

Not all taking of risks are affirmations of unity. E.g. standing in front of an overwhelming team is folly, not bravery. But, taking risks ~~of~~ by a ~~new~~ or of economic risks involved in cooperation or in ~~use~~ use of money signs are affirmations of unity.

Fall of population (about 1945) will call for use of K by individuals. What types of investment best?

Use Gericke's methods for this.

The fall of population will compel alterations in the money system. My proposal sought i.e. have fair chance of adoption. Say so in the article.

the policy of the Am. F. S. C. and of
Quakerism generally toward the whole
social problem is one of comfortable
middle class charity, not one which
working people can well use.

Proportion: The ^{ratio of} height of the
Parthenon to its width is 4:9 . $5:8$ is
a pleasing proportion often found in Nature
and in Art. 8" is 1.600 times 5" or
very nearly so. If you multiply
any number by 1.61803398875
you will get a larger number which
is in pleasing ratio to the first.
Speed "Practical & Science of Drawing".
This number & is "the exact proportion
(ratio) which should exist between
a series of quantities for them to
be in the same proportion to their

neighbors, and in which any two added together would produce the next." It is actually $(1 + \sqrt{5}) \div 2 = 1.6180339888$ + called the "Phi proportion".

The coming decrease in population all over Western Europe will have some ~~farre~~ effects like the Black Death, I think. I.e. It will give ^{skilled} labor a strong bargaining power. That may make Fascism impossible.

② "On Growth and Form" by D'Arcy Wentworth Thompson - Cambridge Univ Press. 1917. (Some) Chap. XII on Form and Mechanical Efficiency. In his epilogue he writes, "I know that in the study of material things, number, order and position are the threefold clue to exact

knowledge; that these three, in the mathematician's hands, furnish the "first outlines for a sketch of the Universe".

... "The living and the dead, things animate and inanimate, we dwellers in the world and this world in which we dwell -- are bound alike by physical and mathematical law." p. 50 "what we call Form is a ratio of magnitudes, referred to direction in space".

↓
The optimum ^{soil} temperature for growth varies from plant to plant. For oak it is around 26°C or 77°F . The optimum for mire is 33.5°C . Pea 28.5°C .
Partly chemical, partly physical forces (e.g. ^{catalytic action} molecular combination & removal, etc.)
Relate this to medicine.

p. 153 "Electrical stimulation of tadpole with small current density and low voltage

increase the rate of regenerative growths. As just such electrification would tend to lower the surface-tension and accordingly decrease the osmotic resistance, the experiment would seem to support, in some slight degree the suggestion which I have made, i.e. that the slowing of growth as age increases is due to a change in the resistances against which the forces of growth act, i.e. the tension of the surface, by development of resistant membrane or skin, both in the parts & the whole body & fibres.

p. 136 "The great function of natural selection is not to originate but to remove."

I have as much right to analyse & invent a new idea or money as Pasteur did in medicine, as the ^(C) barker did to invent the spinning jenny, as the priest did to

work out the law of heredity.

If we are going to have another and a prolonged depression, then instead of earning money I ought to be busy earning human ^{infection or} trust, especially the trust of my neighbors, fellow townsmen. My writing is earning me trust, but it is very widely spread & not mobilizable. By extending my personality not via ornaments & money valued things but via imponderables, I am approaching the spiritual & i.e. the eternal. Quality of service counts more than quantity of years.

Not only should we forgive and settle our quarrels before we pray; we should also positively make more human unity by deeds of kindness before we

pray... Thus we unite ourselves with god in man as a pre requisite to uniting directly with god.

One function of n.v. training is to aid in establishing new habits of thought, feeling & sentiment, economic political & social action & community relations. Also to strengthen motives —

Since there is no unity to the ^{personal} ego, what is the philosophical meaning in K's advice as to prayer, of "I thank Thee that" etc "has happened".

Try very black as an aid to relaxation before meditation.

Could Indians develop a test for

the individual to know whether his
urge to speak is spiritual? All
Dwarves ought to prepare for meeting
by individual meditation. Also we
breathing. Test by "The fruits of
the spirit are love, joy, peace, etc.
kindness, goodness, meekness, & not self-assertion,
of charity chapter.

Money slips would make managing
currency of to give index perhaps
easier.

Since the world is constantly, under
capitalism, in economic war, each
nation with all the others, & this
war occasionally breaks out into
military form, we must work
out an economic system to end
this. I'm doubtful that
socialism would do this. Reform

of money would help this. So
would K.

What will be the effects of the fall in
population on war, on Henry George
theory, on socialism, on balance between
Asia & Europe?

Is my money theory only a rationaliza-
tion of a desire to have a better world
at cost of little effort & money? Is
it just another devil theory, a projection
outward of something that is really inner?
Or a rationalization of my materialism because I am not good
at making money. (A.F.B said I could have been rich if
I had wanted to.)

The ultimate & chief immunity is
divinity, separation from man & from God.
Theo for On the chief immunity is in unity
with man & God. That is wanting to live
for & to die for. Cultivation of the things

Hence the value of
meditation.

that bring it gives significance to life & to dying in its behalf. That is why dying or being tortured as a C.O., provided you have given your life previously to promoting such unity, is more valuable than fighting as a soldier.

To build up a sound community & nation there should be certain elements.

For the body: A wide understanding and practice of sound diet, including methods of cooking and of food

^{preparation and preservation}
^{causing less excretion. Commune man + outer}
^{Physical exercise.}
Economics: A sound system of land tenure and taxation; a better money system; a thorough system of social security^{1/1}; an adequate program & practice of conservation & utilization of natural resources, -

land for agriculture, forests, water power, coal & oil, other minerals; a sound system of agriculture based on ecology; K; Housing made a public utility

Social matters: A wide understanding, ^{& practice}, of non-violent persuasion in all its implications & training; the family; education; religion; cleanliness & neatness. ^{Culture of love} and truth and beauty

Hence all these things are within the purview of n.v.

The labor movement has had much n.v. in it all through history. But it has been ineffective because it has been

undisciplined, limited and momentary.
Organized labor, for example, has usually supported war. Individually many workers go in for violence in personal relations. They use violent language.
N.V. implies respect for personality, but organized labor has not shown enough of that. It has only recently supported much educational program, not helped its family & womens affairs enough. The tendency & preference of labor to be n.v. in strikes is not enough, any more than the personal courage of most men is enough to make them good soldiers.

If it be true that all nations are in economic war with each other, then all people engaged in manufacture,

trade, banking, finance are the soldiers, - mostly conscripts because of the power of money. All the unemployed are clearly economic conscripts, but they are also economically wounded and put out of action. This being so we should show u.v.r. to modern industry, commerce & finance. Cannot readily separate domestic from international trade for this purpose. Each and the other. Economic u.v.r. must include the building of a better ex. order. K is a part of this, because it will end economic competition. Cooperation, single tax and money reform will all help. Work this out further.

gould (had sent me last autumn the following list of books as bearing on

the evolution of mind and the errors of
Marxian philosophy:-

The Neural Basis of Thought - J. Cannon &
Elliott Smith - Harvard Brain

Evolution of the Mind - Elliott Smith, Supple-
ment ("Nature" Feb 17, '34.

also "Nature" Vol 125 p. 820,¹⁹³⁰

"Human History" - Elliott ^{Smith} Stock 1930

The Diffusion of Culture - Elliott Smith
(Watts, London)

The Zoological Position & Affinities of the
Tarsiers - Proceedings of Zoological Soc.

1920 or 1930

Essays on the Evolution of Man - London 1927

Morphology of the Brain of the Mammalia -
Suzee Society Vol III 1903

Half of population in West may
make money for Eastern markets although

a.: put Indians in stronger position to
bargain.

Sook up books on anatomy of names
to show connections, if any, of breathing
& thyroid gland

Since I believe that out of India will
come the next great step in civilization,
would it not be wise for me to prepare
another edition of Ec of K?

My life gets its significance from the
quality (not quantity) of ^{my} relationships
with the other people & with god (i.e. with
god outside & god inside). If I always do
my utmost to keep them right, no person &
no kind of treatment can depress me or cast
down my spirits or give me an inferiority com-

Even in prison, in torture or in ostracism I can steadily & patiently try to keep my side right, and if need be put more emphasis & time on my relation to God.

Just as my thoughts and desires determine my actions, so my relation to God (within me) determines the quality of my relations with people, provided I strongly believe that God is in all people. Always relations to people colors my relations to God because God is both within me & within others as well as being transcendent.

If our civilization is collapsing & the new barbarian is within us, what shall we do to repel him? Just as in Roman times, self-purification & "building community"

make a study of the way in

which Gandhi has in advance published and dramatized the meaning of his campaigns, so that they could not be nullified by mere imprecisions & isolation of the writers. This is needed in order to make public opinion count as heavily as possible. That not only helps the struggle at the time, it educates millions of people all over the world to the nature of the struggle, persuades many, & lays the ground for a subsequent campaign and opinion of the world. Here is where publication counts heavily.

To have ^{as yet} too many beautiful things
is like overeating good food.

If the antibiotic industry because of

the falling off of demand, can no longer enforce formal property rights in its coal lands & the ~~less~~ mining has gone back to hand methods by the hootley miners, the same thing will happen in other kinds of industry when the population begins to fall. The existing population will have to supply its needs by hand, and by the time the population gets stabilized again much of the technical machine skills will have been lost.

There is little use in trying to build up community ~~over~~ by certain stimuli, if we permit contrary stimuli to go on acting more constantly than ours. e.g. that of money.
We respond only to those stimuli

which have significance for our life.
 2. If the wind wren and certain sounds,
 as of rain. By coming to understand
 money we can decondition ourselves
 from its former influence on us &
 thus increase our freedom & be able
 to build up our community res-
 ponsibly.

Arthur Morgan told Don Shapley
 that he first studied education & worked
 at that. Then he saw how educated
 people are frustrated & do not carry
 out their ideals. He now believes
 that community conditions thwart
 education & so he wants to rebuild
 community. Sounds like Mayan
 idea. I think it is not primarily the
 outer environment that does it but

the inner values which control both
the individual & the community.
One of those is money. If I can
clarify both the money & violence
matter, it should help much toward
freedom.

Do not feel too much about short-
ness of time. We have eternity
in which to work. Get the right
attitude first; then work steadily
toward expression of it in action.
But always use the right means &
manner, even though that means too
slow & h' result in not putting the
ideal into effect. My job is to use
the right means all my life, &
let god... take care of the final
realization of the ideal in action.

the Bank money would make it
much easier to control the quantity
of currency by separating that function
from the others. This would in
turn make possible control of fluctua-
tions in the price of money itself →
yardsticks and hence stabilize prices
of all commodities.

Re "Mass Observation" questionnaire
"What is your greatest ambition? What
are your superstitions, in order of importance?
Do you approve of the institution of marriage
as it exists in this country at present?
If not, how would you wish it
changed? Can you believe you are going
to die? How do you want to die?
What are you most frightened of? What
do you mean by freedom? Do you

welcome or shrink from the contact
by touch or smell of your fellow men?
Do you avoid looking at street accidents?
What is the ugliest thing you can
think of?

"I Know them in Person" by May B.
Harris - Viking Press, 1936.

Extracts from "Europe in Arms"
- B. W. Fiddell Hart - Faber & Faber,
London (24 Russell Sq.), 1937
^{w.c.}
(Military Correspondent & advisor on
Defense to the London Times)
Chap I. on "The Defense of Freedom":
p. 3 ... "War is a compound menace. It
threatens not only our national exist-
ence but all that makes existence
worth while."

"Events have brought this menace to the fore, and its implications must be faced. At present we are not facing them squarely. One section looks to the repair of our own arms - and looks no further: the need of arms is accepted with little regard to whether they will be effective, and still less to where they may lead. Another section, for swaying arms, looks so far ahead that it overlooks the reality of immediate risks: contemplating a world of common ideals it ignores the destructive force power of force exercised by neighbors who have different ideals. 'Pacifism' and 'patriotism' are banded from side to side as opposed terms of approach. Meantime a large body of part of the public, confused by the

counter-currents, tends to take the line
of least resistance to the danger.

Such passive acceptance of fate does
not even promise the fragile hope that
a policy of passive resistance holds
out, while it jeopardizes the
building of actual defenses. The
dangers of this national division,
and confusion, in the present critical
situation ought to be realized.
Without sacrificing the natural
diversity which is the source of
integrity, it should be possible to
reach some common basis of coopera-
tion among men of good-will. They
must continue in building a bridge,
unless what each holds dear is to slip
into the chasm.

"The first need is to achieve a

clearer idea of differing points of view. The ardent believer in defence by arms must try to understand the intellectual position of the pacifist, instead of hurling denunciations which sours the ranks while marring the atmosphere. The ardent lover of peace must respond, by giving due weight to the practical case for armed defence. Perhaps the difficulty is greater for the former, the 'innocent patients' who are accustomed to accept unquestioningly so much that they feel men are bound to submit to the test of reason. They are apt to regard as blasphemy, against the tribal gods, an attitude that is essentially a searching for truth and a fervent desire for a true basis ~~for~~ of national faith. But they should be able to

see the danger of splitting the nation, and should realize that any partition of sacrifice is the most way to strengthen it. The problem of reconciling pacifists to the necessity of defense is more complex. The arguments for allying force have as clear a moral basis that, in a Christian country, they start with a moral advantage ~~that~~ over the arguments for disarmament. In theory, they must command the assent of all decent men, while their simplicity strengthens their appeal. And even on practical grounds there is a stronger case for some sacrifice than is generally realized. The power of non-violent resistance has been demon-

stated on occasions, and in spite of its experimental nature it has achieved some notable success. Its advocates, however, are inclined to overlook the fact that these have been obtained against opponents whose code of morality was fundamentally similar, and whose ruthlessness was thereby restrained. Moreover, its employment against a government, by the spiritually minded members of a religious or political movement, is quite a different matter to its employment in the conflict of nations.

To offer any chance of success here, it not only demands a higher collective morale than any army has attained, but requires this fortitude to be shown by a whole people. The

effectiveness of an army can be maintained by strong leaders supported by an adequate nucleus of standards and highly trained troops, since it is the well-aimed shot which mainly counts, whereas the effectiveness of non-violent resistance is undermined if a fair proportion of members can be induced, by weakness or self interest, to serve the opponents' purpose. Comparatively, an army is more dependent on its strongest elements, an unarmed force more dependent on its weakest.

"Facing these difficulties honestly, and taking account of prevailing conditions, can any reasonable man hold out the ex-

question that the nation as a whole
 could be persuaded to try the tre-
 mendous experiment of pure pacifism?
 If not, its advocacy can only weaken
 the power of this nation to resist the
 forces of hostile nations, where
 pacifism is supported. The break-
 down of our defenses might spell
 the end of our tradition of freedom
 as well as of the pacifist aim.
 The issue cannot be shirked. Those
 who give peace for the sake of
 ideals, not merely peace at any
 price, have a grave responsibility.
 If the need of defense be admitted
 as a practical necessity, it largely
 lies with them whether the defense
 is adequate. Their support is essential.
 By withholding it, they invite the

(1) downfall of the home of their ideal.
In return for their support, however,
they may justly expect guarantees
that it shall not be allowed; that
measures of defense shall not lead
to militarization or the curtail-
ment of freedom. Here the gov-
ernment, the services, and the
vocally patriotic have a duty;
to avoid offence. Promulgations
of pacifism inevitably excite
suspicion of the speaker's ultim-
ate aims, and thus stiffen
opposition. Propaganda for
defense too often fails to con-
vey any idea beyond saying
because others are doing it. More but
the unthinking and those whose
judgment is self-interest would

regard defence as worth while if, in the process of defence, the spirit of this country were to be extinguished and only the ^{husk} trunk remain.

"But something more than a working agreement on actual measures is needed. This is too passive - and passive defence will not suffice against a vigorous challenge. There is overflowing vigor in the foreign nationalisms, even stronger it will be obtained by a contraction of spirit which tends to ultimate expansion. Men who are infused with a faith, even a false one, will beat men who have no faith; only a good one can withstand the impact. Those who complain of the younger generation's lack of patriotism,

Pacifists,
too, are weak

should, rather, reproach themselves
for their failure to define and
teach patriotism in higher terms
than the mere preservation of a
geographical area, its inhabitants
and their material interests. Such
a material appeal offers no
adequate inspiration, nor cause
for sacrifice, to the young.
Those who are concerned with
practical questions of defence
ought to realize the practical
importance of ideals, especially
in arousing the British people.
Again and again it has been
found that the economic
appeal had little power to
overcome their characteristic
inertia until something stirred

their latent idealism. The man who does not take due account of this element is a fool. Its prevalence, as well as its gravity, would seem to have increased in recent times. The significance of repeated demonstrations of its power is the greater because it had no prophet to express it adequately. The profound patriots have concentrated on a doctrine of national self-preservation, and their appeals have had a metallic ring. This makes a relapse. Two generations back, Kipling joined the British people with a gospel of Empire which raised Imperialism above mere patriotism: today its crudity goes, but it has found no replace-

Money prevents all this.

ment. There is need for a new vision - one bigger than Kipling's and better. Need, also, for the sense of a mission - not so much to rule as to influence by example. To gain this we must grasp the elements that matter in our tradition - above all, the spirit of freedom. In freedom, truth is perceived and justice promoted. From the unity, stability springs. If Fascism and Communism can raise disillusion among the young, how much better would have we from which to generate it. At the same time it regenerates, not a diminished but an enlarged self-criticism. For in such self-criticism is the

foundation of a faith that can alone move progress. The interests of the State should never demand injustice to the individual, nor any restriction of freedom save where it is used for active interference with other freedom - justice and freedom are the true interests of the State.

Fear and suspicion poison the well-spring of the people - their absence from the atmosphere is the test of whether the State is fitted to fulfil its end. Once aware of the essential elements of our tradition, we betray it if we commit or condone a breach of them within our own land. In upholding them against external threats we have a cause worth defence, and sacrifice. It

militiam
for this
also remain

P. S.
M.R.K.
doe this

offer a common rallying ground
for all parties, and classes. For here
patriotism and pacifism are com-
bined in a positive form - and
faith:

In all this admits the weakness of
militarism & lack of idealism in the
present order. An opportunity for
peacists to step in & supply the ideals
& program for it.

Since N.V.A. will develop gradually
in industrial disputes in the nation, thus
^{the majority} its inhabitants get the discipline.
The higher collective morale can be
attained because our mode of dis-
cipline is technically more effective
^{+ philosophy is self-contained} than the military discipline. More
content & because more definite it enlists
the will more completely, deeply & endur-

ingly (of Service). Appeals can now be worked out to appeal to youth more than the military ideal does. Also will ~~apply~~
be evolved to supply emotional relief
to a need for self-respect, & thus compete effectively with the army
with Communism. Combine hand
crafts, money from a single tax
as the main program basis of victory.

Because of principle of stimulus & response
(example a) but fails to recognize that ~~need~~ nucle-
us of highly disciplined ~~army~~ is just
as effective as in the army. ^{Provided it is} ~~widely understood by~~
~~the rest~~

Although the nation cannot now en-
back on ~~army~~, for lack of faith & of
preparation, the advocacy of pacifism
does not weaken the nation. Rather it
increases ^{faith & trust} belief of decent people in all
nations & the hope that pacifists will

grow in strength, provided that the
pacifists get ready to be in action &
discipline beforehand. See my later
news or an offer by pacifists to the
govt. [I make this into an article
for Dick Shryock.]

p. 88.

" Soldiers of today are predominantly
concerned with the problem of attack,
no dubious of solution. They might
nicely spare a little time to study
the possibilities of a form of action
which would throw the burden
of that problem on the enemy.
I refer to what I would term the
'waited offensive'; the combination
of offensive strategy with defensive
tactics. Throughout history it
has proved one of the most
effective of moves, and its ad-

vantages have increased as modern weapons have handicapped other types of move. By rapidity of advance and mobility of manoeuvre, you may be able to seize points which the enemy, reacting to the threat, will be constrained to attack. Thus you will invite him to a repulse which in turn may be exploited by a sortie. Such a counterstroke, against an exhausted attacker, is much less difficult than the attack on a defended position. The opportunity for it may also be created by a calculated withdrawal - what one may call the 'luring defensive'. Here is another gamut of future warfare.

"whatever form of action we

adopted, its effectiveness will depend on concealment of intention. The mystification of the opponent acts upon him like a paralyzing drug. The most method of producing it, as continued experience have shown, is that of malle extenuation. ~~It~~... In skilled hands its risks are far outweighed by its advantages. By operating on a wide front, one thickens the fog of war for one's opponent yet minimizes it for oneself. It is a psychological smoke-screen which disturbs the mind and may shake the nerve of the stouthearted adversary. Under cover of it, one has the best chance of seizing points of leverage. ---

"There have been some instances in recent years of a tendency toward movement on wider front, but it has not gone nearly far enough for its promise to mature. The greatest hindrance is the dogma of 'concentration', imperfectly understood. It is not easy for the simple mind to grasp that concentration is in essence a matter of effect and not of form. The ~~adaptation~~ - - -

90

Today we must recognise the need for reviving the distributed strategic approach, if there is to be any chance of reviving the art and effect of strategy. But two new conditions - air power and motor power - seem to point to its further development into a dispersed strategic approach. The

danger of an attack, the aim of
mobilization, and the need of
drawing full value from mechan-
ized mobility, suggest that advanc-
ing forces should not only be
distributed as widely as ~~possible~~
is compatible with combined
action, but be dispersed as much
as is compatible with cohesion,
and the development of wireless to a
tunely aid toward securing
dispersion with control.

[Of the moral analogies &
the "in front of" n.v.s. in all the
above. Common understanding takes
place of wireless information. By
distribution by means the army
moving is independent fractions.
By dispersion ^{a spread.} by means, in particular,

to diminish the effect of fire.]

p. 219. -- "As with aircraft themselves, the influence of anti-aircraft armament may be even more moral than material. And it is none the less important in consequence. If it was true in Napoleon's day that the moral was to the material as three to one, a study of modern war conditions suggests that the ratio now may be at least six to one. The moral effect of anti-aircraft gun works two ways: first, by the nerve-strain and disturbance it causes to the enemy pilots; second, by the comfort it brings to the population of the area which is threatened by an attack. One of my strongest impressions of the war is the difference of tone in certain districts before and after

anti-aircraft guns were provided, even though these guns were not equipped with instruments that promised more than a fluke-chance of hitting the attackers overhead. Until a few guns were sent there were serious signs of a moral breakdown. The feeling of being able to hit back is an invaluable relief from tension. This is likely to apply more than ever to the critical opening days of a future war. And the chance of being able to hit back with effect seems, on the whole, to be improving - in the light of such actual experience as the recent Abyssinian and Spanish wars have yielded.

Totalitarian War

"It is manifest that many soldiers are contemplating a vast expansion of the Army and its fulfilment by conscription, in the event of another war. That is a natural view on their part, although there is cause for doubt whether the technical trend of modern warfare as a whole is compatible with the effective use of large numbers. But, apart from this issue, they naturally desire the most powerful Army that can be provided by the country.

"It is the statesman's responsibility to take both a wider and a longer view. He has to determine how far the maximum effort in one sphere can be reconciled with the needs of other spheres. He has also to look

beyond the military victory, and to ensure that the steps taken for this purpose do not overstrain the fabric of the nation nor damage its future so far as a wise economy of effort can avoid this risk.

"The true aim of a nation in war is to quench the enemy nation's will to war with the least possible material and spiritual loss to itself. That is a modification, which has hitherto proved practical in our own history, of the Clausewitzian dogma of 'absolute' war. ---

221

"For centuries Britain successfully conducted her wars on a limited basis, on land at least, whereas all her adversaries who pursued an unlimited policy ruined themselves. Experience

showed that to rule predominance both on land and sea overstrained the Power which attempted it. How much more probable is such a consequence when the effort has to be spread over land, sea, and air. The concentration and economy of force lies in conserving effort where we can. ----

"the older British tradition represents a theory proved by three centuries of practice. With it, too, is linked the British tradition of individual freedom, our most precious heritage, which will be immediately endangered if we accept the new foreign theory of totalitarian preparation for war. It would be the supreme irony of our history if we sacrificed this theory freedom in the process of preparing to defend it. It

96 nations should similarly to air, sea and land, be prepared for conquest as a n.p. over.

would be like committing suicide to escape a fear."

[Hart favours stagnation & stalemate on land & sea, & mobility only in the air.]

300

-- "With the growth of social and industrial organization, economic targets have proportionately outgrown military targets, and they have become more sensitive as the latter have become less vulnerable. The complex web of a nation's commerce and industry, its administration and supply, can be easily torn.

-- "Military wisdom now lies, not in amassing arms, but in diminishing national vulnerability. The very industry that augments a nation's strength for military action may produce a counter-balancing

degree of vulnerability. And the centralization of industry may counteract the growth of industry from a military point of view. Every means of reducing and dispersing targets and also of decreasing their sensitivity, should be studied and sought. The preparedness of the people is no less important. As safeguards against air attack, for example, education and understanding count at least as much as concrete measures for the provision of anti-aircraft weapons and shelters. A sturdy individualism based on a regime of reason and freedom, so long as it does not lapse into inertia, may withstand the shocks better than the emotionalism bred by totalitarianism, with

its influence on mass psychology, and incisive appeal to mass sentiment. The self-reliant individual, capable of thinking for himself, has a better chance of adaptation to the unexpected. And the one certainty about modern war is that it is more uncertain than it ever was." - .

18. "The more one reflects on the involved problems of modern warfare, the more importance seems to attach to the factor of 'vulnerability' - the relative vulnerability of the different countries - in any comparison of strengths.

"This in turn has a bearing upon the research for technical surprise which is now being so actively pursued. Those who contemplate taking the offensive in any future Euro-

pean war are impelled to seek a new
master - by both by the certainties
and the uncertainties of the problem.
They are found to recognise that the
methods of the last war will not suffice;
that nothing but a protracted struggle
and an inconclusive result can be
expected from the use of armies equipped
with the weapons of 1918 merely improved.
They fear that such a prolongation of
the issue may produce developments
that cannot be foreseen, causing a
rapid shifting of the balance. The
continuation of these thoughts is an
urge to the search for quick result.
In 1914, the military clique hoped to
decide the issue within a few weeks,
and bent their efforts towards this object.
That was short enough - and much

shorter than the event, after their
plans had remained. Now, they
are coming to the view that the first
few days, or even hours, may be ~~critical~~
crucial, and to see that unless they
can obtain a decisive advantage
within this brief time it may be
unattainable on any calculable basis.

Hence their eagerness to find new
weapons that may overcome defence
without great delay.

(continued in next note book, ~~xxx~~)

Perhaps example & demonstration is
the only way of appealing to the
masses on U.K.N., to follow out
Roger Baldwin's objection. Study
Gandhi for this.

If one is to follow Jesus' advice to rich young man, to sell all his goods & give to the poor, i.e. voluntary poverty, - it means that one must learn a manual trade (first).

Did Jesus learn carpentry for that reason, or was he a carpenter from original ac. necessity? what was Joseph's trade? Connect this with Buddha's injunction as to the right way of living - one of & truths.

The price of freedom is not merely eternal vigilance but also the ^{active practice of} virtues such as love, kindness, honesty, free self-sacrifice, tolerance, humility, courage, unity etc. Cf "The Song Road" & High speech at Brown U. Ghandhi & his pamphlet & his small communities as the way to get it & keep it. Finally addious. These virtues exist everywhere.

They must be stimulated, and not
hampered & muzzled by such
stimuli & environments as modern
money and private landlordism.

Probably, money and private land-
lordism are the two chief forces
which thwart and kill the
idealism of young people, especially
as they ~~wants~~ take on "responsibilities"
of families, business, etc. of the
questioning of different age groups.

Voluntary simplicity & voluntary
poverty are the proofs of
^{on the part of} ~~proofs~~ of
moral courage, equivalent to the
physical bravery of soldiers. Just as
~~courage~~ is physical courage is a
result of ~~a~~ selfless, total devotion to

others or a self-forgetful deep interest-affection in people or the solution of a (human) problem, moral courage and this ~~proof or vision~~ giving up of ordinary securities, evidenced by vol. poverty are a result of similar, ^{unselfish} devotion. It is a visible and convincing proof.

But ~~all~~ while all soldiers are ready for front line service, not all have to go. Not all give undeniable proof of their devotion, especially in these days of corruption. But so not all paupers will have to go out for vol. poverty, yet all must give the preliminary proof of vol. simplicity, and of devotion of considerable time one way or another to the cause of community.

Govt may well demand some such

proof before it gives exemption
from military service.

I think the ruling classes of all countries, or the intelligent members of them, realize that war will probably destroy civilization & involve everyone including themselves. But they are determined to preserve their relative position of power nevertheless. Perhaps some of them feel that they will retain war because it is the only way by which they can retain their control, by maintaining fear among the popular at large. This is not evidence of great meanness, for all men care more for the welfare of their lives than for the

life itself. They will all fight to
preserve their status & means intact.
Workers strike among manual workers.
Also all men desire power.

Siddell Hart's admiration of the
weakness of militant and imperialist
ideals is very interesting. His emphasis
on need for freedom is lame. He
should realize that it is impossible
under militarism.

Understanding of money & its world
help people to get the right idea about
what constitutes security, and thus
make easier the abandonment by people
to go & work à la young. Also would
help to clarify the idea of one's
position in society.

By having coins which has longer terms of validity than one week, is in only large denominations and has more costly stamps to affix, we could cover the medium of exchange for big undertakings. Integrate it with checks. Maybe have checks valid only for certain periods and in ratios to their size.

Civis = opportunity.

The mesh-up of communications + RN's in a war will no doubt supplies of food + other things that life will trust. . . Rely on K etc in preferably mountain regions to carry on civilization.

If most the manual workers are economic consumers in the re. war, it is necessary to do re. conventions obligation to offer re. war service thus requires
 1. hand shoemaking, understanding of money, use of rays, small community,
extensive farming, land labor.

Knitting, spinning & weaving are probably not just temporary means of stopping economic warfare until we can reform money, land owning, etc. Probably they should always continue for training purposes, because of the muscle - nerve connection.

I instead of money interest we will have to develop community & mutual aid.

New Republic

June 9, 1937.

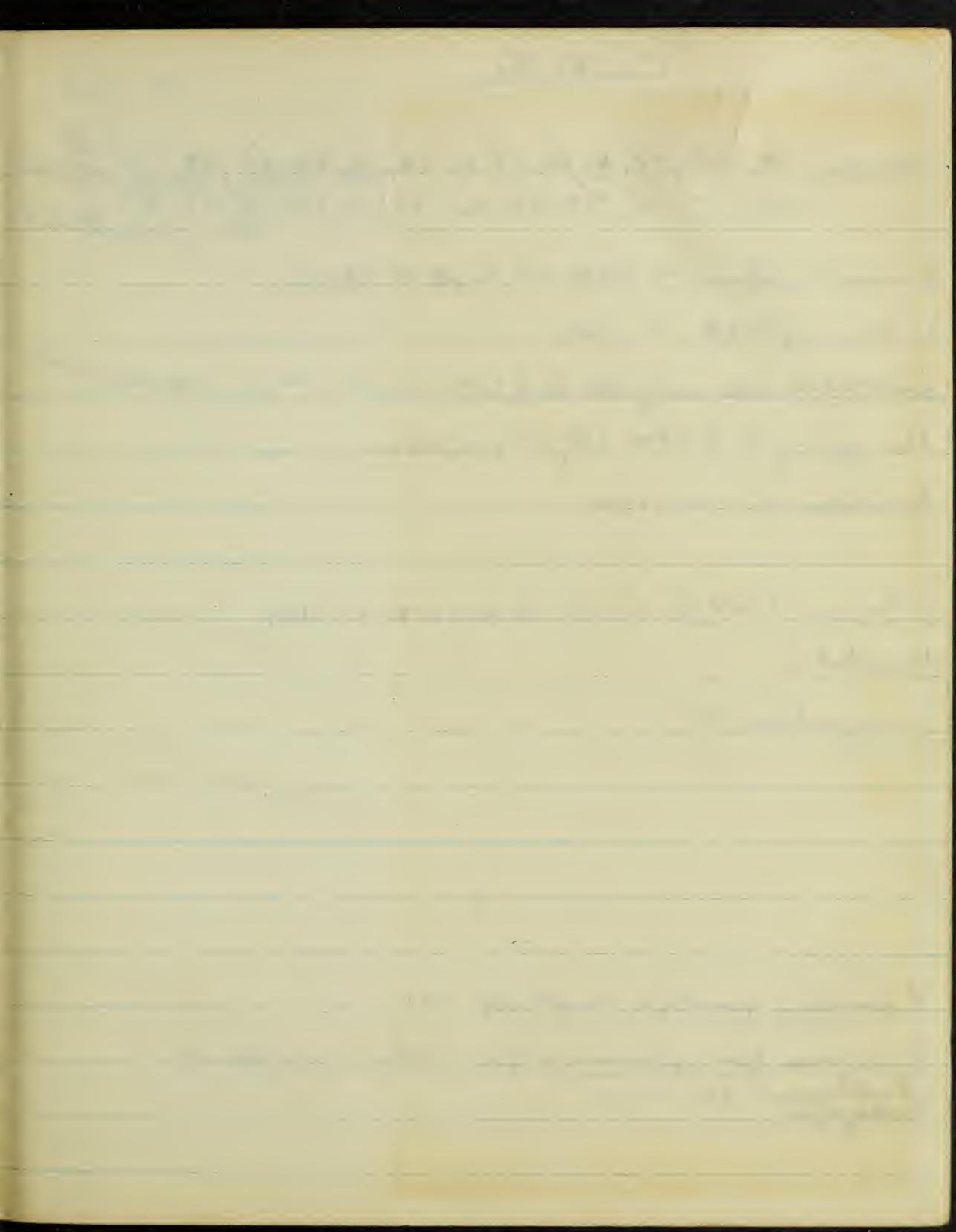
REPUBLIC

135

Madariaga leans toward fascism in his practical proposals, and leans away from democracy, except in verbal usage, his book dates itself as belonging not to the future, but to a very dead part of the recent past. For by now the weaknesses of fascism, far more serious than those of democracy, are apparent even in the jumpy apprehensiveness of the fascists; while for the rest of the world fascism has become a joke: a rancid joke, no doubt, but a subject for amusement rather than respect, an example to be avoided, not emulated. In no place does Madariaga display more pathetically his lack of scientific realism than in his respectful references to the fascist system—above all, in his stultifying adoption of the principle of unanimity. Real political communities are diverse and many-centered; real political life is an adjustment of conflicts and tensions and coöperations. Any fool can govern by martial law; but only a fool would mistake such a process for government.

At its sordid, ineffectual worst, under parliamentary representation and modern finance capitalism, democracy has at least one residual virtue that all the fascist and authoritarian forms of government have cut themselves off from: the capacity for self-criticism. Ultimately this means the capacity to take a joke, and to see problems of power in their immediate, human terms. The structure of modern democracy as a whole shows great weaknesses, some inherited from the dynastic state, some the result of abstract, legalistic theories of public power; its principle of association is not based upon economic and regional realities; there is a failure of balance in both territorial and economic power; and the organization of political affairs by vague parties places a premium on laziness and irresponsibility that the ambitious are quick to seize for their own advantage; the state itself is a mere patchwork of political and economic forces over which the army, the bureaucracy and the central banks exercise a quiet but decisive power. But in a democracy the component elements of the community are nevertheless still alive: the universities, the press, the trade unions, even the churches, far more than the formal organs of political government, give weight and body to the social processes, and keep the community from that colorless unanimity which characterizes fascism. Under fascism, on the other hand, the main structure of the State presents an imposing façade of centralized unity and power; but unfortunately all the parts are paralyzed or dead—exterminated by the dictatorship in the very act of seizing power or attempting to make it secure.

So long as democracies remain democracies, they have the means of transcending their weaknesses, now in small measures, now in large constitutional changes; the government may fall a dozen times, but the active sources of government are not thereby imperiled: all the eggs are not in one basket—or one might even say, thinking of fascism, all the bad eggs are not in one basket. With fascist dictatorships, on the other hand, an all-or-nothing psychology prevails. They must keep themselves in a state of coercive rigidity; and this deprives them of one of the main attributes of life: the power of adaptation. The strength of democracy is in its parts: what seems like looseness and anarchy is an additional guarantee of survival in a tight place; whereas fascism depends upon the paralyzing effect of a single personality, who tends to become, like Napoleon I, the victim of his own self-deification. Hence fascism must always face the dangerous alternative of "cracking down" or cracking up. It cannot even risk a smile or an inopportune whisper. As a system of government, it lacks human dimensions.



Contents

Money. 39, 41, 52, 58, 61, 64, 73, 76, 79, 80, 86, 92, 89, 101, 113, 119,
120, 124, 125, 143, 144, 146, 147, 151, 156, 159, 192, 193, 196, 197,

Answers to criticisms on N.V.R. 48, 56, 64, 75, 99, 190

Instances of N.V.R. 48, 160,

Says what do pacifists do if war comes? 100, 112, 131-133, 127, 136

Re going to India 144, 153, 191, 198+,

Emotions 50, 52, 63, 127, 132,

Criticisms of N.V.R. 46, 47, 48, 56, 64+, 75, 97, 174, 190.

Meditation

Imagination. 71

Voluntary poverty & simplicity 192

Reasons for optimism for N.V.R. 195, 164-171

Sadhana 53, 115, 145,
Satyagraha

Sits 52,

Art 140,

Beautiful proportion 140.

Fanning 142

, C.J.

11
12

Recommended by Hogben - Mann's "Practical Mathematics"
p. 3 Bell's "Search for Truth"

Books recommended on radio talks, "The Spiritual Life" - Evelyn
p. 53 Underhill

List sent by Gerald Heard
p. 151

"I Knew Them in Prison" - Mary B. Harris
p. 160

"Mathematics for the Million" - Lancelot Hogben
pp. 4-40

Encycl. of Religious Ethics: "Shame is an emotion of self-abasement..
p. 42

"The Spiritual Life" - Evelyn Underhill
pp. 62-3

"Emotions and Bodily Changes" - H. Flanders Dunbar
pp. 67-8

"The Identity Theory" - Blaney Stevens
p. 48

"Crisis and Criticism" - Alick West
pp. 87-97

"Scepticism and Poetry" - D.G. James
pp. 101-118

An Introduction to Pacifism" - Philip Mumford
pp. 120-123

"Nature of Human Conflicts" - Luria
pp. 123-135 (as much comment as quote)

"On Growth and Form" - D'Arcy Wentworth Thompson
pp. 141-143

"Europe in Arms" - B.H. Liddell Hart
pp. 160-190, 195

Article from New Republic signed by Lewis Mumford
p. 198

"Social and Cultural Dynamics" - R.A. Sorokin
p. 1

Book titled noted

(600)

